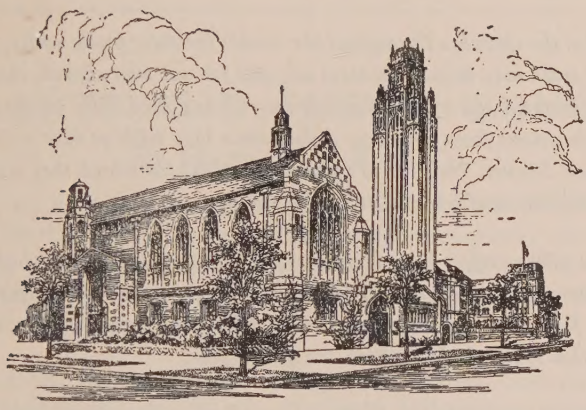
Volume XL JANUARY 1950 *Number 1*

The Chicago Theological Seminary

LEVEL ONE

REGISTER



Protestants and Public Education	*Harold E. Fey*
Standing in the Need of Prayer	*Edward F. Manthei*
On Being a Minister's Wife	*Mary Cannon*
Christmas Belongs to the Child—or Is It to the Mother?	*Clifford Manshardt*
Things	*Jacob F. Balzer*
Seminary News	

Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

C.T.S. BEGINS A NEW YEAR

President McGiffert made the following prayer at the Autumn Convocation Service. In it are incorporated portions of recorded prayers from several Christian communions in several centuries.

We give thee thanks, O God, for this Seminary and for our part in its enduring and ongoing life. Help us to know it, to cherish it, and to live in it as a Beloved Community of Memory and Hope. Teach us how, by a wise and sober use of the passing hour, to bind its days each to each in natural piety. Make us jealous for the long memories of this institution that we may have confidence in its longer hopes. Enable us in the spirit of truth and signed with the seal of Christ and the Church to go confidently on our way today and tomorrow and the day following.

We pray for the churches throughout the world: for their truth, unity, and stability, that good will and truth may abound in them all; and for our own church, that what is unsound in it may be corrected and what is lacking may be supplied. Give us the patience to understand those Christians from whom we differ, since they with us bear a common Name and serve a common Master. Help us to respect the truths for which they stand and to find in their faith a fulfilment of our still imperfect creeds.

O Thou, in whose perfect Kingdom no sword is drawn but the sword of righteousness and no strength known but the strength of love and justice, so guide and inspire the work of those who seek thy Kingdom that all peoples may at last find their security, not in the force of arms, but in that brotherly love which casteth out fear.

As the hours of daylight come to an end, our Father, we remember those who must wake that we may sleep; those who keep vigil against fire and crime and whatsoever evil or peril walks in darkness. To thine unslumbering care we commend those who through the hours of the night carry on man's restless commerce by land and dangerous trafficking by sea. We thank Thee for the faithfulness of all such men and women and ask thy forgiveness if our thoughtlessness or love of comfort adds to their toil and risk of life. Help us so to order the duties of the day committed to our care that, their tasks being safe, they may meet Thee in the watches of the night.

Teach us step by step what we do not know; preserve in us that which we do know; correct us when mistaken; strengthen us when we fail; and deliver us from all that is false. So may we go cheerfully on in the way which Thou hast marked out, not desiring too earnestly that it should be more smooth or more wide; but daily seeking our way by thy light, may we trust ourselves and the issue of the journey unto Him who is the Way of Life. AMEN.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER
Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XL JANUARY 1950 NUMBER 1

PROTESTANTS AND PUBLIC EDUCATION

By HAROLD E. FEY

[*A graduate of Cotner College, Lincoln, Nebraska, and of Yale University, Dr. Fey is Managing Editor of* The Christian Century. *The Seminary conferred the honorary degree of Doctor of Divinity upon him in 1948. His most recent book is* The Lord's Supper: Seven Meanings. *This article is essentially the address which Dr. Fey gave at the Chicago Congregational Association, October 11, 1949.*]

PUBLIC education in the United States is caught in the middle of a major crisis. It is highly important to Protestant Christianity that this crisis be surmounted. The faith of free men is largely dependent upon a high level of literacy. The cooperative processes of our highly complex civilization require a population thoroughly educated, not only in the cultural and technological essentials of modern living but also in an appreciation of its spiritual values. This demands the efficient functioning of public schools as well as a competent assumption by the churches of their responsibility for the character of our culture.

The facts concerning our educational deficit are forcibly summarized in a brochure, *Unfinished Business in American Education*, by John K. Norton and Eugene S. Lawler. This publication of the National Education Association and the American Council on Education points out that there are ten million adults in the United States with so little schooling that they are virtually illiterate. Nearly two million children aged six to fifteen are not in school. Of the seventeen million men examined for the draft during the war, no less than five million were rejected for educational, mental, and physical deficiencies which could largely have been prevented by good education. The education given to millions of children who are in school is inferior because of shortened schedules, poorly trained teachers, or crowded classrooms. Equality of educational opportunity is a myth not only for members of minority races but also for children of both races in poorer states and in most of the larger cities.

That is the situation today. Instead of getting better, it is rapidly growing worse. This year over 900,000 more children than last year are crowding into facilities for elementary grades that were inadequate then. Population experts say that by 1960 the already overburdened school system will have to try to educate ten million more children than it had in 1948. We need 100,000 trained new teachers a year, and all our schools are now graduating around 20,000. As inadequately prepared teachers are employed to fill positions for which properly schooled instructors are lacking, the general level of education gradually sinks, instead of rising as it should.

THE PUBLIC SCHOOL A PROTESTANT CONCEPTION

This situation could be a matter of grave concern to Protestant Christians, for it was our forebears who brought the public school system to birth and who have nurtured it to this day. The historians of education generally agree that the first schools in America were clearly the fruits of the Protestant Reformation, which was a revolt against ignorance, clerical corruption, and religious and political authoritarianism in Europe. In his *Public Education in the United States*, Cubberley makes this point and continues:

> The reformers everywhere had insisted upon the necessity of the Gospels as a means to personal salvation. This meant, carried to its logical conclusion, that each child, girls as well as boys, should be taught to read so that they might become acquainted with the commandments of God and learn what was demanded of them. . . . Practically all of the early settlers of America came from among those people and from those lands which had embraced some form of Protestant faith, and most of them came to America to enjoy a religious freedom impossible in the countries from which they came. . . . With practically all these early religious groups the education of the young for membership in the church and the perpetuation of a learned ministry for the congregations immediately elicited serious attention.[1]

This faith, which should also be our own, produced the public schools. The first compulsory maintenance law for education in the English-speaking world was the Massachusetts law of 1642. Officials of each town were directed to make sure that children were being taught "to read and understand the principles of religion and the capital laws of the country." These officials were empowered to impose fines for violations. At first education was conducted in the homes, but in 1647 a law was passed establishing schools because it is "one chief point of that old deluder Satan to keep men from a knowledge of the Scriptures."

Every town of fifty families was required to appoint a teacher and provide for his wages. Each town of a hundred families was commanded to set up a grammar school "to fit youths for the university"—Harvard having then been in existence eleven years. In this legislation were bound up the principles and ideas which came to fruit two centuries later, after many experiments, in a universal system of free public schools. Significantly, that beginning was also made in Massachusetts under the leadership of Horace Mann.

The public school is therefore essentially a Protestant conception, and it exists today because the fathers of this nation laid its foundation on the bedrock of principles which are still valid. Educators gratefully acknowledge their debt to these men who held freedom and faith in equal esteem and sought to preserve both

[1] Ellwood P. Cubberley, *Public Education in the United States* (Boston: Houghton Mifflin, 1919), pp. 13–18.

through education. But today entirely too many Protestants seem to have forgotten that the faith that centers in Jesus Christ and which was reborn at the Reformation cannot survive in an ignorant or an illiterate society. They seem unaware that religious freedom has a stake of incalculable consequence in the maintenance of strong, effective, and universal education.

The foes of the public schools are the enemies of democracy. To religious people, it is even more important to recognize that they are also the enemies of religious liberty, from which all other democratic freedoms flow. This we must preserve at all costs. If these forces prevail; if they succeed in undermining, discrediting, and defeating the high ends of universal education, they not only will change our form of government but in the end will attempt to destroy liberal Christianity.

FOES OF PUBLIC EDUCATION: 1. "ANTI-TAXATIONISTS"

Who are the foes of public education? I will speak plainly. The first group consists of Protestants and other Americans who have deluded themselves into thinking that freedom is free. They do not like to pay taxes, and they take out on the schools their resentment against governmental exactions in general. The schools are a convenient target. Their local and state control and administration are more easily attacked than other forms of expenditure from taxation. One may freely grant, as I do, that governmental expenditures, which now take almost a fourth of the citizen's income, are too high and must be sharply reduced.

But that does not mean that educational expenditures should be curtailed. Public education in the United States costs about three billion dollars a year. That is just one-fifth of federal expenditures on armaments. A great many people try to slash school costs without touching our bloated military budget. They argue that defense and security must come first. Well, what is defense? What is security? The public schools and the free churches stand in the first line in maintaining both. If we have to choose, we had better trust to education for defense than to put our faith in arms.

This brings us to consideration of federal aid to education, which has been before Congress for nearly thirty years. The present Senate has passed and the House has before it for decision S. 246, otherwise known as the Taft-Thomas Bill. This measure provides three hundred million dollars for federal aid to schools, most of it going to schools in poorer states. The bill safeguards local and state control of the subject matter and administration of education, as it should. Under it, minority races will receive equal benefit, as they should. The states are required to maintain their own expenditures, which is right. With one amendment, which will be noted later, this proposal should become law. It will help to raise the minimum standard of education and to correct shocking inequalities in education, symbolized by a spread in expenditures as great as that between $100 and $6,000 per year per classroom, which now obtains between different parts of the country. While federal aid will add only one-tenth to the total revenues of the public school system, the addition will count for more than that figure indicates, because it will be given at the points where the school system is in the most desperate straits.

FOES OF PUBLIC EDUCATION: 2. THE ROMAN CATHOLIC HIERARCHY

The treatment of this measure and others of similar intent in Congress uncovers the second major foe of public edu-

cation in the United States—the hierarchy of the Roman Catholic church. No action was taken in the House on S. 246 in the first session of the Eighty-first Congress, in spite of the fact that public discussion and concern registered itself as higher on this issue than on any other before Congress. Who blocked this action? The National Education Association, whose hundreds of thousands of members include Catholic as well as Protestant and Jewish teachers, publicly charged in the *N.E.A. News* that it was House Majority Leader John MacCormack and Congressman John Lesinski, chairman of the committee on education and labor. Both represent Catholic constituencies and are themselves members of that church. MacCormack was knighted by the Pope. Throughout the last session he consistently followed the lead of the hierarchy's educational lobby, the National Catholic Welfare Conference, which openly demanded federal funds for Catholic education as the price of permitting federal aid to be voted for public schools.

Lesinski took the same position. During the entire session of Congress, one of the longest in history, he called only one official meeting of his committee to consider federal aid to education bills. Before the session ended, he ordered the dissolution of all the subcommittees of his committee. He took this step because the subcommittee on education voted ten to three in favor of a simplified version of S. 246, which version was introduced by Representative Barden of North Carolina. The Barden Bill closed the only loophole in S. 246—a provision which would have permitted states which now aid sectarian schools in any way to use federal funds for that purpose. This provision would have given Roman Catholic education something like $7.5 million a year of federal aid. It would also have violated the provisions of the Constitution which erect a wall of separation between church and state.

Because the Barden Bill specifically limited federal aid to "public elementary and secondary schools," Cardinal Spellman branded Barden as "a new apostle of bigotry." When Mrs. Roosevelt came to Barden's defense, the cardinal wrathfully castigated her as guilty of "discrimination unworthy of an American mother." This outburst got the cardinal into trouble with some Catholic congressmen, who feared that the commotion would adversely affect the chances of the Democratic party to win the important 1949 election in New York. So the cardinal reconsidered his vow never again publicly to recognize Mrs. Roosevelt and publicly made his famous trip to Hyde Park to smooth things over. But meanwhile the first session of the Eighty-first Congress was rushing toward adjournment, and the end came without House action on federal aid to public schools. The concerted efforts of the hierarchy and their representatives in Congress had succeeded in so far as they were directed toward weakening public education.

EDUCATIONAL OBJECTIVES OF THE HIERARCHY

It is highly important that Protestants and other Americans recognize that the hierarchy considers the public schools, in the phrase of Bishop Noll of Fort Wayne, Indiana, as "public enemy number one." It is raising up a rival system of education which has drawn away more than three million young people from public education. This system contains something like eight thousand elementary parochial schools, nearly two thousand high schools and almost two hundred colleges and universities. About one-tenth of the nation's children are in these schools. The hierarchy is constantly trying to increase the number, and its first objective is educa-

tionally to segregate the children of all Catholics, who number one-sixth of the population. Their success is shown by the fact that the attendance at public high schools has decreased in almost exactly the number that attendance at Catholic high schools, most of which have been built in recent years, has increased.

The educational objective of the hierarchy is clearly expressed in the law of the Roman Catholic church. Canon 1372 of the law states:

> The education of all Catholics from their childhood must be such that not only shall they be taught nothing contrary to Catholic faith and good morals, but religious and moral teaching shall occupy the principal place in the curriculum.

Canon 1374 says even more explicitly:

> Catholic children shall not attend non-Catholic or undenominational schools, nor schools that are mixed (that is to say, open also to non-Catholics). The bishop of the diocese has the right, in harmony with instructions of the Holy See, to decide under what circumstances, and with what safeguards against perversion, the attendance of such schools by Catholic children may be tolerated.

It will be noted that the rights of parents, to which Catholic apologists often refer, is not mentioned. They have no status in the canon law. The interpretation of that law appears in such authoritative books as that of Ryan and Redden, *A Catholic Philosophy of Education* (1930). On this point they say: "The only school approved by the church is one wherein Catholics are free to follow their own plan of teaching. . . . It is necessary that all teaching and the whole organization of the school and its teachers, syllabus, and textbooks in every branch be regulated by the Christian spirit." Who defines, incarnates, and administers that spirit? Ryan and Redden answer: The hierarchy of the Roman Catholic church.

In its attempt to raise up and maintain a pretentious rival system to the public schools, the hierarchy has come dangerously close to overextending itself in this country. It has saddled the Catholic community with an educational structure which is costing something like two hundred million dollars a year, in spite of the fact that most of its teaching is done on a subsistence basis by nuns, lay brothers, and priests committed to a life of poverty. So the men who make Catholic policy are advancing along many fronts in an effort to lay hold on public funds for their sectarian purpose. Their effort to get a share of federal appropriations to education, or, failing that, to block these appropriations and so hold public education down to a level where they can compete, represents a major objective in this advance.

But this is only one of many objectives. The Catholic church is already getting public funds for its use in the following ways: (1) Through having pupils of parochial schools transported to school in busses maintained at an aggregate cost to the public of more than a hundred million dollars a year. (2) By the incorporation of Catholic schools in public systems, the church continuing to teach religion through nuns paid out of the public treasury, with their pay going to the church. (3) Using public schools for religious instruction on released time. (4) Grants to Catholic institutions for research. (5) Getting textbooks at public expense for Catholic schools. (6) Receiving more than $150,000 a year directly from the Department of the Interior for Catholic schools for Indians, although Congress has repeatedly voted that the practice must be stopped. (7) Having the government construct buildings for the use of Catholic schools. This is not an exhaustive list of the ways in which the hierarchy is managing to secure public funds, in spite of the law and in contravention of the efforts of

the courts to uphold the constitutional principle of separation of church and state.

WHAT PROTESTANTS CAN DO

The persistent drive of the hierarchy for a larger and larger share of public funds for the realization of its sectarian purpose must be defeated. It must be defeated for the sake of the Christian faith, which is essentially free and which must depend, if it is to keep its spiritual health, on the principle of consent and on the practice of voluntarism. If the hierarchy succeeds in obtaining funds for its support from taxation, the Roman Catholic church itself will suffer. In the years when it was staggering under one loss after another in lands where it had succeeded in dominating state and society, it was growing here in the atmosphere and life of a free people. All other churches will also suffer if church-state separation is broken down. Their status in that event is clearly revealed by their situation in Spain, where the policies on which the American and other Catholic hierarchies are working have attained fulfilment.

The hierarchy's program must also be defeated for the sake of American democracy. If the hierarchy succeeds in further breaching the wall of separation of church and state by getting public money for the support of its schools, it will loose an avalanche of sectarian rivalry which will shake the foundations of public peace. The late Justice Rutledge of the United States Supreme Court pointed this out in his dissent on the Everson case. He said:

> The great condition of religious liberty is that it be maintained free from sustenance as also from other interferences by the state. For when it comes to rest upon that secular foundation, it vanishes with the resting. Public money devoted to the payment of religious costs, educational or other, brings the quest for more. It brings the struggle of sect against sect for the larger share or for any. Here one by numbers alone will benefit most; there another. That is precisely the history of societies which have had an established religion and dissident groups. It is the very thing that Jefferson and Madison experienced and sought to guard against, whether in its blunt or more screened forms. The end of such strife cannot be other than to destroy the cherished liberty. The dominant group will achieve the dominant benefit; all will embroil the state in their dissentions. . . . Today as in Madison's time, "the same authority which can force a citizen to contribute three pence only . . . for the support of one religious establishment may force him" to pay more or "to conform to any other establishment in all cases whatsoever."

Public education can be saved in the United States. Church and state can be sustained separately, to their mutual benefit. Both great endeavors must be achieved simultaneously and through the same grand strategy. First priority must be given to securing for the public schools more and better teachers and more and better buildings and facilities. These will require larger appropriations. Federal aid to education should be enacted, but that will provide only a fraction of the needed funds, which will have to be forthcoming at every level from the local school district up. The effort of the Roman Catholic hierarchy to gain federal funds for its schools must be defeated and its other gains in this direction brought under the scrutiny and within the bounds of the law.

If Protestants are to measure up to the high responsibility their heritage and principles demand of them in America, we will have to achieve a closer working unity than has yet been manifested. Each local church should recognize its imperative duty to support the public schools in its community and to bring its convictions to bear on its school board, on its state legislature, and on its representative and senators. If it is divided in its own ranks,

it should discuss these issues democratically and act on them in the same way. Beyond that, it must recognize that Protestant responsibility cannot be carried out unless it creates and uses organs of united action. Councils of churches, from the local community to the state and finally in the nation, should be alerted and supported on this issue.

The Federal Council of Churches and the International Council of Religious Education have already taken a stand in behalf of federal aid to public schools only, and they should be encouraged to act more vigorously. All this and much more is possible and desirable in relation to the immediate great crisis of education, but it is not enough. Protestantism can never discharge its obligation to its own mission and to this country unless the movement for organic unity attains a new momentum. The course of action in which the Congregational-Christian and the Evangelical and Reformed churches have assumed leadership points the way which, in God's providence, should bring together the great families of Protestant life. Since something like thirty denominations have been involved in mergers during the present century, there is solid ground for hope that a trend toward integration has set in.

That Protestant integration is overdue in America is indicated by the words of former Premier Nitti of Italy, who was in position to know whereof he spoke:

> Religious instruction given by individuals and free churches can do much good and have a great moral value; given by the state or in the shadow of the state under the shelter of privilege or of monopoly, it can only do a great wrong. The clerical state is the negation of liberty, and the democratic state cannot live for long in a situation dominated by a single religion, insofar as the latter wills to exercise an undisputed control over the conscience of the citizens.

STANDING IN THE NEED OF PRAYER

By EDWARD F. MANTHEI

[*This sermon was given on the occasion of the Seventy-fifth Anniversary of the First Congregational Church of Colorado Springs, Colorado, where Mr. Manthei was minister from 1938 to 1944. Graduate of the University of Wisconsin and of C.T.S. (1938), Mr. Manthei is now minister of First Congregational Church, Western Springs, Illinois.*]

IN HIS prayer at the dedication of the Temple, Solomon implies a timelessly valid assumption about men. "Moreover concerning the foreigner, that is not of thy people Israel, when he shall come from a far country for thy great name's sake, and thy mighty hand, and thine outstretched arm; when he shall come and pray toward this house; then hear thou from heaven, even from thy dwelling place, and do according to all that the foreigner calleth to thee for: that all the peoples of the earth may know thy name, and fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name."

It was taken for granted by Solomon that prayer is a natural function of human life. Even the foreigner, unacquainted with the God of Israel, would, of course, be a praying man. It is an assumption as valid today as then. Roger Hazelton in his book on prayer points out that the Ameri-

can Indian sprinkling cornmeal on the doorway of his adobe dwelling, the Chinese coolie bowing before the shrine of his ancestors, the Tibetan monk working his prayer wheel, and the Italian peasant fingering his rosary emphasize the undying belief that we are not alone in the world. They say by these and other acts that prayer is the natural and spontaneous way we declare our dependence for our good upon a power outside and beyond us.

Prayer is certainly a universal experience. It plays a part in the lives of primitive and civilized peoples. It is as natural in the experience of the sophisticated man as it is in the life of the simple man. It cuts across all time, all places, and knows no barrier of wealth or poverty. Men everywhere seek after their conception of the ultimate good, and, in its broadest understanding, that is prayer.

Sometimes man's understanding of ultimate good is conceived in terms shockingly material. Sometimes it is the product of crude selfishness, but it can be, and often is, the expression of a high unselfishness. But each man, seeking his good, is a man at prayer. When he finds his own good within the good of all, that is truly Christian prayer. Sometimes his own good is a tragically limited and narrow conception, and, though that may be un-Christian, it is still prayer.

It is this thrusting of the human spirit out beyond the limits of our own capacities; it is the calling-in as an ally that upon which our deepest desire focuses—that is prayer. And all of us, all the time, are standing in the need of prayer.

Our responses to the need of prayer vary as widely as those about whom we read in the Bible. Samson, about to die, says, "O Lord Jehovah, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." A prayer said without the insight of Jesus' teaching is very likely to be this kind of a self-seeking, unworthy thrust of a self-concerned spirit.

Contrast that prayer with the prayer of Stephen, also about to die, as he says, "Lord, lay not this sin to their charge." Here the insights of Jesus have been at work in a man. The prayer is selfless and forgiving. These contrasts are not limited to the differences between the Old Testament characters and the New. We demonstrate that difference in our prayers. Sometimes we pray as Samson and sometimes as Stephen. We may even use the conventional words of Stephen, but our deeds are a reflection of what our deepest prayer actually is and may reflect the spirit of a Samson.

Three kinds of prayer are in the experience of most of us. Suppose we look at them together, remembering that they all can be said in the spirit of a Samson or a Stephen.

I

The most familiar of these is the routine, reminder prayer, the commonest of which is perhaps the grace said at the table. It is the form of prayer most likely to be standardized by certain set phrases that become so familiar as to be easily repeated. It is said thoughtfully, or it is said mechanically. Sometimes it is obviously a formal act preceding a meal signifying nothing.

As a child I was a frequent guest in the home of a friend who said grace before each meal. I heard it many times before I could translate it into understandable English. My family was not in the habit of saying grace, and, as I listened to my friend, I felt quite superior in the conviction that his prayer was a completely empty form. Perhaps I was unconsciously smug in the supposition that our family gratitude exceeded his in spite of our omission. Now, I wonder. His was a gesture,

more often than not, just a token gesture. I could criticize it, ridicule it, act superior about it, but I know that even a gesture is better than no gesture at all. It is like a gentleman rising to greet a lady. Maybe she is no lady and he no gentleman, but the gesture, and the expectation of it, says that underlying the form is the idea that he *ought* to be a gentleman and she *ought* to be a lady.

What these gestures do, even when drained of the meaning they should contain, is to build attitudes. A child or an adult may cease to think about grace at the table, but the purpose of the routine grace is accepted as unquestioningly as the food itself. It has become natural for us to expect food at the table. We are fortunate in living where we take it as a matter of course. So it is good to accept the custom of thanking God for it, just as naturally.

Such a prayer is at least regular. Those who say grace at least do not wait until the table is bare before recognizing the generosity of God's gifts to us. The habit, and it *ought* to be a habit, is not forgotten until a crisis or an impulsive need is felt. Whether the fare be simple or sumptuous, the prayer is said.

Consider, for example, the importance of this in the story of Daniel. We do not wait for an emergency close to starvation to eat, nor did he wait for an emergency close to death to pray. Perhaps there were days when he went to the window looking toward Jerusalem when his prayers never left the ground, but he prayed whether he was in the mood for it or not. And when he was close to death, he did not wring his hands or complain that he could find no resources of the spirit to face his ordeal. It was the most natural thing in the world for him to go where he had habitually gone, and there to find the strength he needed.

Sometimes we may scoff at these routine prayers, but they are reminders. What they say in words, explicitly, is not nearly so important as what they affirm, implicitly. For they say, whether the conscious thought passes through our minds or not, that there is a good, outside ourselves, to which we stand in the relationship of receiver; that we are dependent upon that good; that the Christian strives unceasingly to make that good articulate in his life. Though their spiritual content may vary from Samson to Stephen, their intensity vary from habit to the soul's most earnest desire, we stand in the need of these routine, reminder prayers.

II

Desire underlies our human life like the substrata of rock beneath the surface of soil. Every prayer is in essence a desire. Our desire and prayer, spoken in words or dramatized in action, may find its source in our search for the good of self or the good of all. The deepest craving of a man's heart may be good, or it may be bad. Dr. Fosdick's use of the Prodigal as an illustration of prayer as the soul's deepest desire is valid. When the Prodigal said, "Father, give me the portion that falleth to me," he was praying. He set his heart upon the means of securing his deepest desire. It happened to be his ruin that he prayed for, but it was a prayer. And we can no more escape from praying the prayer of innermost desire than we can escape the consequence of such a prayer.

Here is a man who wants money more than anything else. Maybe he wants it for its own sake; perhaps he sees security in it; very likely he wants it for the possessions it will buy. No matter what the words of his prayer may be, at its center will be all the human cunning and talent and ability he can muster, to reinforce what is central in his desire.

He may be honest enough to admit that his god is money and what it can buy. He

may pray to it openly and honestly in action, and it is a bad prayer. Or he may be clever enough to clothe it in pious words and attitudes, camouflage it with words that sound good, but it is still a bad prayer. Worst of all, he may blend his good words and his bad prayer with hypocrisy and never consciously carry his guilt.

It behooves us, now and again, to inquire into the prayers of our deepest desire, spoken and unspoken. Are they the prayers of a Samson calling a badly understood resource into alliance with himself, or are they the prayers of a Stephen, asking to ally himself with a good outside himself in order that *that* will might prevail? Do we pray as we think or do we pray as we think we ought to pray? Do we ask for the things we want or for the things we know we ought to want?

When we say our prayers to the Christian God, we must make sure what *is* our deepest desire, for it is *that* prayer which he answers with the yea of grace or the nay of judgment. We stand in need of the kind of prayer which takes into account our deepest desire and God's will.

He will listen to all prayer. For those who knock upon the door, the door will be opened. But we dare not confuse the door which opens into the land of our selfish desire with the door that opens into the kingdom of God's grace. And it is generally possible to tell—before knocking—at which door we stand.

III

I called on a woman in our church not long ago who had just come from a ward in a hospital. One night a very young bride was brought in from her wedding reception with a severe pain in her side. The tears, not those of pain, flowed so copiously that all the patients were similarly affected, and the whole ward threatened to float away. There happened to be a nurse on duty who was large, flat-footed, big-hearted and vociferously religious. Her voice was as big as her heart and could be heard without difficulty. After the doctors had consulted together, she made it her business to get to important issues. As she towered over the weeping bride, whose husband had just been led out of the room, she asked, "Are you a sinner?"

Between sobs the bride replied, "I don't know."

"Well, if you don't know—you are!"

The poor child, under pressure, admitted that she was probably a sinner. Whereupon from a secret hiding place on her person, the nurse produced a Bible, and there followed several readings. The nurse left for a moment and then returned to pray. Having earnestly required the Lord to return his penitent servant to health, she announced with satisfaction that the bride was saved, spiritually as well as physically. There followed another brief excursion to the hall and then a triumphant return. "Our prayer has been answered," announced the nurse, "the doctors said they will not have to operate." And the next morning the bride and groom left on their honeymoon.

Now there was a direct answer to prayer; the kind not many of us are fortunate enough to share. Such an experience poses no problem, but the possible problem is self-evident. It leads us to the third kind of prayer in which we all stand in great need: the prayer of communion and fellowship. To this we do not come easily or immediately but only after long practice. Here we come to the heart of the matter.

In the greatest crisis of his life Jesus asked to be spared. The petition was denied, and he was crucified. And the experience that enabled him to survive so crucial a denial was that his deepest desire was God's will. And since his deepest desire

was God's will, communion and fellowship with his Father made him not dependent upon getting his own way.

The deepest prayer which is the mark of the mature Christian is not human insistence on bending God's will but the search for God himself. Augustine prayed, "Give me Thine own self, without whom, though Thou shouldest give me all that ever Thou hast made, yet could not my desire be satisfied."

Prayer at its highest and the kind which we most need is of fellowship and communion which leads us to the knowledge of God. Certainly Augustine is an authority for the struggle this involves.

"The reality of God is as simple as friendship," suggests Dr. Fosdick. It is nurtured on thoughtfulness, concern, and honesty. It values highly not the benefits received but the benefits a friend can bestow. It depends upon all the minor graces in life that lift it above the commonplace. Firmly founded, it can withstand neglect, unkindness, and misunderstanding, because there has been a real meeting of spirits. It waits as constantly and patiently as God waits upon us. But it always comes to its highest in reciprocity of concern and service.

Just so, God grows real, not by neglect but by seeking out; not by exclusion but by human welcome even in routine fashion; not by selfish concern but by a concern of self for Him. These things must become articulate in our prayers and in our acts that flow from prayer. They come from the regularity of the spiritual discipline of a Daniel, the forgiving spirit of a Stephen, the complete surrender of Jesus in Gethsemane.

When we build attitudes with the routine of prayers that sometimes we do not feel like saying, when we confront our deepest desires with concern about the good of all, we can, if we will, find the highest satisfaction in the fellowship of Him who hears all our prayers, and in that fellowship will come the fulfilment of our dearest hope as together we know ourselves to be standing in the need of prayer.

ON BEING A MINISTER'S WIFE

By MARY CANNON

[*Before her marriage to Ross Cannon, minister of our Wilmette, Illinois, church, Mrs. Cannon obtained her A.B. from Smith College and her A.M. from Boston University. She traveled for the Student Volunteer Movement and served three years as full-time minister's assistant. The Cannons not only serve a busy parish but are vitally interested in the work of the Kobe College Corporation.*]

"YOU really enjoy it, don't you?" my neighbor at the dinner table asked. Behind my unqualified "Yes" lay fifteen years of learning and growth, in which our church members bore with us patiently, most of the time, in our mistakes, and rejoiced with us, usually, in our developments. That "Yes," however, brought the request for this article, which proved to be exceptionally difficult to write for two reasons. Many of my findings come out of the drama that stalks or walks, tiptoes or prances, through a parsonage, and this is too personal and confidential to be shared. Also, our lives are so inextricably inter-

woven with many others in our three parishes that it is impossible to sort out what belongs to the minister's wife and what belongs to others.

However, for me, being a minister's wife is an adventure in growth, a rare kind of partnership, and a progressive discovery. Many of the elements are in every wife's and mother's life. The difference lies in part in the largeness of our family, for whether our church membership is eighty or eight hundred, this larger family is part of our daily concern and responsibility. From the early-morning call about an emergency operation until the last good-night after the last committee, we are, in a sense, on duty. To be even partially adequate we have to stretch—body, mind, and soul.

The primary requisite for this growth is, I think, a relinquishment, a giving-up of any former plans for the way our own special services or talents are to be used. Our new calling is that of being a particular minister's wife and, as such, of being ready to serve the needs of our individual situation as they are revealed, moment by moment and year by year. Ahead lies suspense, surprise, fun, along with the growing pains. Take, for example, almost any day. We go from morning's manifold maneuvers like breakfast-getting, ear-washing, piano-practicing to swift house-cleaning between calls to phone or door. (My latest discovery still delights me—that of ironing right on with one hand while I answer the phone with the other, given the right position of the ironing board.) We attend a morning board meeting where world problems are discussed, returning to prepare children's lunches. Here we have important school confidences, "Mother-do-you-know-whats," and a nice smattering of combat between ages to keep us wondering. Then we try to create an area of calm for our busy minister's lunch hour, long delayed by extra interviews at the office. We work on preparation for our special responsibilities according to our talents: choir, youth work, church school, sewing, church dinners, program planning, prayer group. These are interrupted frequently for children's concerns—finding out why David's bicycle horn won't blow, or putting merthiolate on Susie's knee and a kiss for courage on her ear. We try to develop selective hearing, deaf to "Superman," or the Sub-Cub-Club in the basement, or the girls' giggle gang upstairs, or the dog's barking when the doorbell rings, while a voice over the phone tells us that Margery has had her baby, or that Mr. Brown just slipped quietly away, or that Mr. and Mrs. X are going to leave the church because they don't believe in rummage sales.

Some days our hearts are so stretched with sympathy that we ache all over, sharing the high joy of one friend and within the hour the deep sorrow or frustration or despair of another. We go from precious moments of family unity and fun, playing games, talking it over in family council, to many kinds of meetings. We have faith in the slow processes of democracy through meetings, but we listen, too, for overtones. We listen to comments from the friendly, the critical, the lonely, the catty, the desperate, often with a prayer that God will show us what he wants done with that particular conversation. And, finally, close to midnight, we will try to make our homes real havens of rest and order, humor and love, for our weary minister at long day's end. And often among the benefits we will be sleepily thankful for will be the priceless privilege of sharing deeply in so many wonderful people's lives.

Certainly another essential requisite is to be an excellent cook and homemaker. It is best and easiest to acquire these skills before you are married. Some of us still know too little about it. Not only must our bodies and minds be flexible but so

must our meals, our pantries, our wardrobes, and our budgets. We must be ready to serve refreshments, light or heavy, to assorted numbers at any hour of the day or night. We must try to keep our families well clothed on a limited income and an even more limited amount of time to shop, mend, or sew. We have married the profession where the wife shares most fully in her husband's work, whereas the exigencies of his job prevent him from participating in the home as much as most men do. Two evenings a month at home are a high average for many ministers. So it often becomes our job to be both father and mother to our children a good part of the time. We learn to play baseball with our sons as well as to cook with our daughters. We need to develop such inward integrity and serenity about our home management and family activities that the "goldfish bowl existence" does not frighten us. We want our children to be "regular" even while we try with them to live an increasingly Christian way of life. We want them to be normally free and adventurous, despite the inevitable remarks about ministers' sons and parsons' daughters. We have an added challenge and privilege within our homes of entertaining people of special spiritual stature and radiance. All these and many other factors of our daily life make this calling an adventure in growth.

Being a minister's wife is sharing a rare kind of partnership. As a kindly and gracious chairman in welcoming us to a new parish put it, "We already knew how greatly we would enjoy Mr. Cannon, but we are just beginning to find out how much we will also enjoy his adjunct." Invisibly sometimes this partnership is like a tennis doubles match. We may have to cover the back court while our partner is at the net. We may need to lob right over our opposition. Steady drives to the back court may be called for. We must develop an adequate, though feminine, serve. Not to wear our simile threadbare, this partnership is one in which both are aware of their inadequacy. Sometimes one partner, sometimes the other, must hurry to the well of ever springing love to quench their mutual thirst for steady love for people. Theirs is the calling in which their love is an absolute essential, love for people of every age and kind. Through all our great and little adventures the precious partnership grows. Together we rise, or fall, fail, and try again. If we marry ministers, we will keep on trying with hopefulness and even with hilarity, finding behind us the hand of One who tenderly or sternly leads us on.

Being a minister's wife forces us to a discovery available to anyone. When life's tremendous issues are suddenly dropped into our small laps, we are forced to seek God's guidance. When we recognize people's spiritual hunger beneath their interest in our favorite recipes and know they really want the bread of life, we are forced to let God guide us in our attempt to feed their need. When we finally accept the essential loneliness of our calling, the necessity to be alone among many intimates, never giving ourselves the delicious luxury of telling our troubles to anyone, we are driven at last to that deepest communion in prayer which makes telling troubles unnecessary. When we are possessed by the desperate hunger and need of our world, haunted by a child's face in Europe or a call for help from China, we are forced to ask God to show us our way to help him. When we are burdened by the thought of all the calls we have not made, all the friends and parishioners we have not entertained, all the witnessing we have not done—once more we are driven to our knees, knowing that only with God's help can we possibly become "more than we are." In all these experiences we

make our progressive discovery that God is eagerly yearning to flood our lives with his light, to lift our lives with his love, to use our lives for his glory far beyond all our puny dreams. And in this great Companionship, though we are only reaching for the fringes of his garment, we do progressively find all the wealth and all the strength and all the joy we need. This is the discovery we are driven to make.

No wonder, then, with such an adventure in growth, such a partnership, and such a discovery, that so many of us really enjoy being ministers' wives.

CHRISTMAS BELONGS TO THE CHILD— OR IS IT TO THE MOTHER?

By CLIFFORD MANSHARDT

[*This issue of the* REGISTER *appears after the Christmas season, but the message of this article which appeared in "Out of Bethlehem" (Vol. VII, No. 3) is ever appropriate. The author needs no introduction to* REGISTER *readers. An alumnus of C.T.S. (1922), Dr. Manshardt served many years in India in work similar to that in which he is now engaged as Director of Bethlehem Center, Chicago.*]

SOMEHOW I have never been able to get excited about Mother's Day. Every day should be a Mother's Day, and, if it is not, tardy recognition of motherhood on one day of the year is not going to go very far in making amends. We assign Christmas to the children—and rightly so—but there is much to be said for a special honoring of mothers at Christmas. In all our Christian art it is the mother and babe, and certainly it was Mary who underwent the real hardship. In rural India many young mothers of our acquaintance gave birth to their babies in stables, and it was not a pleasant experience for any of them. A pallet in a dark corner; no professional attendance; no clean sheets; no antiseptics; not much of anything but a frightened girl and an untrained midwife—generally an outcaste woman because childbirth was regarded as unclean.

Plenty of people will sing Jesus' praises this month. I shall join with them. But today I want to honor Mary and, along with Mary, mothers of children everywhere.

The real heroes of our congested and underprivileged urban areas are not the ex-servicemen. They are the women, who are fighting night and day to preserve a decent type of family life and to bring their children through to young adulthood, unharmed by blighting illnesses and traffic accidents and unscathed by the wisdom of the streets and excursions into delinquency.

The whiskey firm which advertises "men of distinction" should point its camera just a little lower. For every William X who "finds it smoother," there is a William Y, either smoothing the seat of his pants in an alleyway when he should be working or being completely smooth ("calm and unruffled") as he lies in a drunken stupor. His children are facing the December cold with bare, chapped hands and with little thin coats, which,

even if they were buttoned tight-tighter-tightest, could not keep out the cold. William Y is indeed a "man of distinction." The whole neighborhood knows him. His picture is also exhibited. It is well known down at the district police station. It is Mrs. Y who performs the miracle—not of multiplying loaves and fishes—but of finding food and clothing where none exists. It is a tough situation, but scores of Mrs. Y's, A's, B's, C's—and so on through the alphabet—are coping with it. A home which, by any of our suburban standards, would be written off as hopeless is being held together because of a mother's love for her children.

Then there are broken homes—homes where the father has either died or deserted, leaving the mother the burden of rearing the family. I know the family members in dozens of such homes, and in most of them I bow my head in respect, in tribute to a job well done. The solicitude of the mother, who knows full well the perils in the environment and yet is determined that her children shall rise above them, is both moving and amazing. Battling against conditions which would floor most of us as we struggle for survival, these mothers not only are making both ends meet but are also providing a home life which is furthering family solidarity, love, and mutual cooperation. They are not asking us for money. They either work outside the home or get along with survivor's insurance (social security) or some form of public assistance. But these same mothers are asking a lot of questions about the care of their children. They want sympathetic friends to talk with. They want advice, encouragement, and understanding. And, despite hardships and environmental handicaps, they are rearing children who would be a credit to any community. The traditional Christmas story—the story of hopes centered in a child—is being re-enacted daily.

But, fortunately, the majority of homes are homes of the American working family. Joseph is said to have been a carpenter. In the old days our own neighborhood here in Chicago was known as "Lumbertown." Lake schooners tied up at the slips south of Twenty-second Street, from Halsted to Damen, discharging their cargoes of lumber. And, even today, the community is a great lumber and woodworking center. The homes are old and lack many modern improvements. Factory chimneys and railroad yards belch forth smoke and soot. The streets are seldom swept, and the lake wind rolls up clouds of dust. Cleanliness is a problem. But the housewives try to cope with it. Children are clean. A row of houses may look down-at-the-heel, but well-polished windows and numerous fresh, white curtains stand out in contrast to the dingy surroundings. Miles of cement pavements and sidewalks allow no opportunity for grass, trees, or flowers, but, despite this, mothers struggle for beauty. Geraniums, petunias, green plants—all are called into play to make unattractive surroundings more livable. A mother's determination can overcome a lot of obstacles.

And, speaking of determination, it was the mothers of the community who stood with us in court as we sought to rid the neighborhood of noxious fumes and gases. It was the mothers who rallied to prevent the loss of a neighborhood school, and it is the mothers who are demanding better protection for crossings, more children's play lots, and control of unregulated trucking traffic.

Yes, my hat is off to the mothers. They are doing a great job in this community. And they are doing a great job in every community. When Christmas comes around, let us make it a joyous occasion for the children, but let it also be an occasion for remembrance, and for thankfulness, for the children's mothers.

THINGS

By Jacob F. Balzer

[*The author, an alumnus of Carleton College, Northfield, Minnesota, received his A.M. from the University of Chicago. He taught Bible and Sociology for sixteen years at Carleton and since 1937 has been minister of First Congregational Church, Crete, Nebraska, where he also served part of the time as Acting Dean of Doane College. At present he is President of the Nebraska State Conference Board of Directors.*]

NOT long ago while we were having our kitchen remodeled to make more storage space, one of the painters entered the room and set up his ladders. He surveyed the room critically and then peered into the new cupboards. "It's the same everywhere," he said, "too many things; the more cupboards, the more things. It does not pay."

What he said we may recognize as a modern version of the Emersonian dictum: "Things are in the saddle and ride mankind." More recently Geoffrey Gorer in his volume *The American People* devoted a whole chapter to "The World of Things" in which the American lives his life. In the course of it he tells an anecdote about the late President Roosevelt, who was considering ways of getting American literature and propaganda into the hands of the Russian people in order to convert them from a totalitarian to a democratic way of life. After musing on some of the classical texts of American democracy as a means of propaganda, President Roosevelt is alleged to have said, "If I wanted to point out to the Russian people the superiority of the American Way of Life, I should try to get just one book into their hands—the Sears, Roebuck catalogue." Of course, any popular American journal with its advertising columns might have served Mr. Roosevelt's purpose, though not, perhaps, in such detail. For they all remind us again and again that civilization in its modern form has been defined as "the process of increasing the number of things that we can't be happy without."

However, things are important. Only man makes things. The social scientist thinks of man as "a tool-making animal." He is the maker and shaper of things. In the search for man's earliest beginnings the one item an anthropologist looks for is his tools—the first evidence of sharp stones shaped by hand for cutting. These are the extensions of the human hand, and by means of them and their numerous refinements man builds a material world.

But man is more than a tool-maker. Aristotle speaks of him as "a political animal," for he makes not only things but institutions as well. He creates the state, the church, the school, the community. He not only creates them; he shapes them and remakes them and criticizes them. One of the earmarks of democracy is its freedom of association, which means simply that in the democratic tradition there is a tremendous drive toward the making of organizations. It is a part of the tradition of freedom, this creative urge to build new social forms. Here is the capacity that separates man from the animal. But here also is the source of man's greatest temptation.

I

There are few things more impressive about the Old Testament than its recurrent protest against idolatry, the worship of things, the taking of the works of man's hands and the setting them up as objects of worship. Where in any other literature can one find the equal of Isaiah's derision?

> A man cuts him down a cedar, or takes a plane or oak, or lays hold of some other tree of the forest, which the Lord planted and the rain has nourished for man to use as fuel. He takes part of it and warms himself, he kindles a fire and bakes bread; then he makes a god and worships it; he molds an image and prostrates himself before it. Half of it he burns in the fire and on its embers he roasts flesh; he eats the roast and is satisfied; he also warms himself and says, "Ha! ha! I am warm, I feel the glow." And the rest of it he makes into a god—his idol!—prostrates himself before it, worships it, prays to it, saying "Save me, for thou art my god."

Such protest against idolatry is the very heart of Hebrew prophecy. Amos voices the essence of this great tradition when he inveighs against any loyalties that fall short of the supreme loyalty. When he left his village in Judah to go north to Bethel, he not only visited the market place but made it a point to visit the shrine. Here he saw that the worshipers at Bethel were not lacking in devotion as such. And yet he disrupted the well-attended services and festivities by speaking against the elaborations of worship, the sacrifices, the offerings, the images, the feasting, the drinking, the music, the taking of bribes, the luxurious summer homes—all of this he contrasts to the human suffering and misery in their very midst.

Amos made his appearance in a day of prosperity, but he saw that the earth's abundance was being used, not to serve the general good, but to exalt those of privilege and prestige. He saw that the material world was made the center of attention and that man's creation was not recognized for what it was. Things had become objects of inordinate devotion, albeit in the face of a growing tradition which recognized God as the supreme object of devotion.

Amos spoke as a member of the prophetic tradition—a tradition which objected not only to the worship of man-made things but to the worship of any portion of God's creation. In Hebrew history, from the beginning, the prophet took issue with those who looked upon the sun as the center of worship. The stars in their courses were not finalities; they were the works of God's power, the evidence of a power that transcended the created world.

Idolatry is the sin of letting any part occupy the place of the whole. In the light of this it may well be said that religion at its very best is seeing life whole—seeing it under the eye of the eternal—seeing the work of our hands as the means to great ends. Is not this the heart of our Christian faith—that the things of our hands be made to serve the Kingdom of God which includes the community of man?

One is reluctant to suggest that it is the destiny of our American community merely to reveal our supremacy in the world of things. Must the best textbook to place before the eyes of the world be the catalogue of a great merchandising house—a book which reveals the fruits of mass production? It is true that Americans have produced more and better goods than the world has ever seen. Man is a maker of things, but is it enough to be known only as a nation which is making a wealth of things available to more and more people?

Once upon a time America came to China in the form of a kerosene lamp, which was sold by the thousands, an as-

tute way of increasing the sale of American oil products in the Orient. In a way this little kerosene lamp became the symbol of the American dream: to bring to all the world the benefits of our civilization —a civilization based on a natural "know-how" in the use of the material world for the good of man. We are reminded of Emerson's advice that, if you build a good mousetrap, the world will beat a path to your door. We have done more than this. We have pushed our way to the doors of all nations by bringing our mousetraps over the seas into every port.

II

But this very passion to create things has also brought upon our country some of its profoundest difficulties. The manufacturer of automobiles, for instance, has given us mass production, a notable phenomenon, but this very mass production has tempted us to use men as we use things. Things can be manipulated, but so, it seems, can man; hence the emerging "science" of human manipulation. But, in attempting to manipulate man we too readily forget that if human beings are to remain human beings they cannot be pushed about. We forget that men are more than mechanisms. We forget that men are more than things. When we do stop to remember, we can shorten their hours of repetitious drudgery. Someone has said that only a moron could concentrate deeply on the deadening and eternal round of movement which mass production demands. Work hours become inevitably hours of boredom made tolerable only by daydreaming. Our passion for things has given us the modern factory within whose walls human beings are desperately in danger of losing their human heritage. This human heritage we cannot sacrifice except at a price that is too high to pay.

And yet there is sheer joy in the handling of machines. Someone has suggested that the American sense of freedom is best exhibited in the way most Americans handle them. The nearest approach to ecstasy in many young American lives came during the war when boys were put in charge of giant bulldozers or airplanes. Europeans were constantly impressed by the way Americans handled machines with such consummate assurance, competence, and joy. For the average American boy the hours spent in pulling to bits and reassembling a broken-down machine are hours of sheer pleasure.

To be sure, we are not all hand-minded. But in the totality of our American scene we may well sense the danger of the American "know-how" in the material realm shaping our whole tradition. There is nothing impossible in this realm, we feel. "It has never been done" does not serve as sufficient excuse. Old traditions and ancient rules are tested, and, if they are found wanting, they are doomed to the discard. In the face of protest in the name of tradition or even in the face of the charge of impracticality the response has always been "Why not?" Gorer reminds us of the alleged boast of the Seabees: "The difficult we do at once; the impossible takes a little longer." This is the American confronted by the world of the material.

III

Emerson's words, "Things are in the saddle," are a protest and a warning that the daring in the world of things needs to be matched by our daring in the realm of human association. Our nation began with a great act of daring in the creation of a charter of human freedom. The American mind was unafraid when it created this superb tool for the purpose of insuring the freedom of a great people. This political daring needs to be matched again and again. It is not enough to handle the ma-

terial world. There is a human world that awaits guidance. There is a realm of human inventiveness that awaits exploration. It is a more difficult realm than that of manipulating the corporeal world. In it tradition has a more important part to play. In it we enter another world—the world of values, the world of ideals, the world of persons. Here manipulation is not enough. Here we need the help of prophet and philosopher. The prophetic voice of Jeremiah contributes its wisdom, and Plato, his near-contemporary, speaks out. The latter said that the creation of the world, that is to say, the world of civilized order, is the victory of persuasion over force. This world of persuasion is the world we Americans need to recognize as never before.

The world of things is ours today. Here we have been masters. The bounties of nature, the fortunes of history, the drive and the "know-how" of an adventurous people have joined to make us the richest people in the world. Potentially we are powerful beyond imagination. Our power and influence will be invaluable if we now add to our capacity in the realm of the material an equal measure of ingenuity and courage and endurance in the realm of human association.

This means, above all, the development of a capacity to see ourselves under the eye of the truest judgment, to see ourselves not only as creators but as creatures. We have not made ourselves. This means simply that life is more than daring; it is also humility. Human life at its best is freedom under God. Here life becomes a prayer of gratitude—a song of thanksgiving. And this song of thanksgiving becomes a pledge. We place ourselves under God to serve our fellow-men.

The Psalmist speaks to us out of a great tradition:

> What is man that thou shouldst think of him,
> And the son of man that thou shouldst care for him?
> . . . . . .
> Thou makest him ruler over the work of thy hands,
> Thou hast put all things under his feet:
> . . . . . .
> O Lord, our Lord,
> How glorious is thy name in all the earth.

This is the true humility—when human excellence of hand and mind are placed under the eye of God.

SEMINARY NEWS

PAYING DIVIDENDS: A WORLD SERVICE THROUGH CAREFUL RECORDS

HAMMOND LIBRARY has long been the repository for record-books of churches that are no longer in existence or have become merged with other churches. If these vital church records have been carefully kept, they still serve many useful purposes and pay dividends to people who have been members of those churches. Recently the librarian had occasion to consult the records of one of these churches with gratifying results. We received a request from a woman in Rumania, addressed to "German Cong. I. Chicago I. LL Christ Church, Chicago, America de Nord." Through a roundabout manner this letter reached Hammond Library. It was a request written in German asking for an official document giving a record of her birth and baptism. The entry was located in the church record-book, a photostatic copy made, and the copy sent to the proper person so that it could be forwarded to Rumania. One can only speculate on the need of a person in Rumania to prove birth and baptism in America, but one can be grateful to a careful minister for preserving the records that would meet this need.

EVAH OSTRANDER, *Librarian*

WORLD CHURCH FELLOWS

The Chicago Theological Seminary is doing missionary work at home and abroad. Always welcoming students from other lands, in normal times in some years the Seminary's enrolment has included 10 per cent of its students from foreign lands.

Since the war, however, the rates of exchange have been so prohibitive that it has been impossible for foreign students to come without financial support. On that account the Seminary has established six World Church Fellowships at $1,200 each for properly qualified applicants and has drawn some of its most outstanding students from England, Scotland, Norway, Sweden, Holland, Germany, and Switzerland in Europe and from China, Korea, Japan, the Philippines, and India in the Orient.

These fellowships are made possible by the gifts of individuals, churches, and church organizations. The original purpose was to help men from war-torn countries across the seas by restoring their courage, faith, and confidence and sharing with them our democratic programs of religious education. Our reward, however, has been that these great lives have brought the world to the doors of the Seminary. International friendship and cooperation are flourishing, and this new venture has been universally indorsed as one of our best investments.

The following are the World Church Fellows for 1949–50:

JAN HERMELINK (*Germany*) was fifteen years old and full of national enthusiasm when war broke out. Then his father was suspended by Hitler in 1935 as professor of church history at Marburg University. Jan volunteered as a paratrooper in 1942, was wounded in 1943, had plenty of time to think, and decided to become a minister. He studied European theology, philosophy, and history of music at Munich, Tübingen, Bonn, and Basel since 1944 and in 1946 worked full time on the staff of the German Student Christian Movement. Last February he was ordained as a minister of the Evangelical church of Württemberg in southern Germany. He is here preparing for student work and theological education in Germany.

AUGUSTINE GNANADASON JEBARAJ (*India*) is a presbyter of the new United Church of South India. Born in a village near Sawyerpuram (Tinnevelly District), he graduated from the University of Madras in 1927 and took his B.D. (Serampore) from Bishop's College, Calcutta, in 1933. He served in the diocese of Tinnevelly as a parish priest for seven years, lectured in a theological college for five years, and served as chaplain to the Bishop of Tinnevelly for one year. Prior to his coming to America he was a student of sociology in the Tata Institute of Social Sciences, Bombay. His main

The Seminary Players

In a scene from Zona Gale's "Neighbors," Graham Taylor Hall, November 21, 1949, directed by Professor Fred Eastman. (L. to r.) *Margaret Kentfield, Mary Lybarger, Joyce Julian, Louis Weichbrodt, Bruffie Connor, Ann Carswell, Crystal Hammer, Marjorie Leaming.*

Nineteenth Annual

Ministers' Week

AT THE CHICAGO THEOLOGICAL SEMINARY

JANUARY 30–FEBRUARY 3, 1950

Theme: CHURCH, COMMUNITY, AND HUMAN NEED

Who's Who on the Program

SPECIAL LECTURERS

TILLICH, PAUL J., PH.D., D.D.

Professor of Philosophical Theology, Union Theological Seminary
Author of *The Religious Situation*, *The Protestant Era*, etc.
Dr. Tillich will deliver the Alden-Tuthill Lectures on the subject, "The Christian Message for Today."

PALMER, ALBERT W., D.D., LL.D., LITT. D.

President Emeritus, Chicago Theological Seminary
Former Moderator, General Council Congregational Christian Churches
Author of *The Light of Faith*, *Come Let Us Worship*, etc.
Lecture theme: "Four Aspects of Preaching"

HUNT, HEROLD C., ED.D.

General Superintendent of Schools, City of Chicago
Address: "The Minister and Public Education"

WILLIAMS, DANIEL D., D.B., PH.D.

Associate Professor of Christian Theology
Author of *God's Grace and Man's Hope*
Subject: "The Gospel and the Church"

WORKSHOPS, DIRECTORS, AND CONSULTANTS

RELIGION IN TIME OF CRISIS

BOISEN, ANTON T., D.D.

Acting Chaplain, Elgin State Hospital; originator of the Council for Clinical Training of Theological Students
Author of *The Exploration of the Inner World*, *Problems in Religion and Life*, and numerous monographs on various aspects of the interrelations of religion and mental health

THE MINISTER AND PRESSURE GROUPS

EBY, KERMIT, M.A.
Associate Professor of Social Sciences, University of Chicago
Minister, Church of the Brethren
Formerly Director of Research, Congress of Industrial Organizations

NEW FRONTIERS FOR THE PASTOR AND HIS LAYMEN

STOLL, GEORGE
President of Stoll Oil Refining Co., Louisville, Kentucky
Chairman, Committee on Institutions, Louisville Council of Churches
Author of *The Layman Helps the Warden*

MCPEEK, FRANCIS W., B.D.
Industrial Relations Secretary, Council for Social Action
Formerly Executive Secretary, Department of Social Service, Federation of Churches, Washington, D.C.

HOSKINS, FRED, D.B., D.D.
Pastor-elect, First Congregational Church, Oak Park, Illinois

THE CHRISTIAN FAITH AND HIGHER EDUCATION

Leaders to be announced later

COURSES, LEADERS, AND SUBJECTS

RYLAARSDAM, J. COERT, D.B., PH.D.: "Religious Community in the Old Testament"
Associate Professor of Old Testament Theology
Author of *Revelation in Jewish Wisdom Literature*

WILDER, AMOS NIVEN, D.B., PH.D., D.D.: "Needs and Aspirations of Our Time as Seen in Contemporary Poetry"
Professor of New Testament Interpretation
Author of *Eschatology and Ethics in the Teaching of Jesus* and *The Spiritual Aspects of the New Poetry*

SCHWENKE, RICHARD, D.B.: "The Urban Church in Its Community"
Assistant to the Director, Chicago Congregational Union

OBENHAUS, VICTOR, D.B., ED.D.: "The Rural Church in Its Community"
Associate Professor of the Church in Agricultural and Industrial Life
Author of *Prospects of Farmer-Labor Cooperation*

OTHER FEATURES

RHYTHMIC CHOIR under the direction of MARGARET PALMER FISK, Church of Christ, Hanover, New Hampshire

BOOK EXHIBIT, conducted by the University of Chicago Bookstore

LITURGICAL ARTS EXHIBIT

ALUMNI LUNCHEON

NOTICE.—The Alden-Tuthill Lectures will begin on Monday night, January 30

* * *

Ministers of All Denominations Invited

If you have not already received the complete program, write to

THE PRESIDENT'S OFFICE • THE CHICAGO THEOLOGICAL SEMINARY
5757 UNIVERSITY AVENUE • CHICAGO 37, ILLINOIS

C.T.S. Students See Housing Project

During Orientation Week, September, 1949, new students (and a few old ones) visited one of the housing projects in Chicago. Dr. Alderton, Director of Field Work, leads the group.

interest is to apply the methods of sociology in the strengthening of rural churches in India.

ANGEL B. TAGLUCOP (*Philippine Islands*) was born of humble Christian parents in Escalante, Negros Occidental, Philippines, on September 9, 1907. His elementary education was acquired in *barrio* schools with the help of his parents. His high-school and college years were spent in Silliman University, Negros Oriental. After his graduation in 1933 with a B.Th. degree, his conference assigned him as evangelist in Cabadbaran. A year later, he married. The capital church at Butuan, Agusan, engaged his services for two years, after which he was ordained. In 1936 he was called to the pastorate of a larger church in Cagayan, Misamis Oriental, where he served four years. The need for higher education in the ministry caused him to return to Silliman, where he completed work for his A.B. degree in 1947. Shortly after the war he established a school of secondary level to help the government in rehabilitating the youth of the land and to implement the program of evangelism among young people. He was elected moderator of the East Mindanao District Conference to take charge of the supervision and administration of forty-seven churches and congregations, and in 1948 he was re-elected for 1948–50. He has a wife and six children. He is greatly interested in the promotion of cooperative associations, young peoples' conferences, audio-visual work, and the conference program of evangelism.

KARL GUSTAF ISAKSON (*Sweden*) was born in Skövde, Sweden, and reared in a Christian home. His parents belonged to the Mission Covenant church of Sweden. He received his B.A. at the University of Stockholm and his theological degree at the University of Uppsala. Since his graduation he has taught Christianity and psychology at a people's high school, a specific Nordic form of adult education. This school is conducted by the Mission Covenant church of Sweden and is supported by the Swedish state. He is now preparing for research work in psychology and sociology of religion.

ENRIQUE LINDEGAARD (*France*) is the son of a Danish father and a Spanish mother. He was born in Madrid, Spain, in 1925. Reared in the Protestant Reformed church, in which his father served as pastor, he went to France during the Spanish Civil War (1936–39), where at the University of Bordeaux he pursued studies leading to the degree of Bachelor of Philosophy and Bachelor of Literature in 1945. Later he continued his studies with Professor Vischer, pastor in the Reformed church of France, at the University of Montpellier, where he earned the degree of Bachelor of Theology in 1949. He has studied further with Professor Oscar Culmann at the University of Paris, taking his course on "The Confession of Primitive Christian Faith" and the course on "The Apostle Peter." He is versed in the Spanish and French languages. Mr. Lindegaard, while at Chicago Seminary, will be primarily interested in aesthetics and theology. His plans for the future include his return to France, where he desires to serve as pastor in the Protestant Reformed church of France. He also envisions the possibility of teaching.

CHIH-HUNG HSU (*China*) was born into a Presbyterian family in Anwhei. He is a graduate of the University of Nanking, one of the thirteen Christian colleges in China. When the university moved to the west at the outbreak of war in 1937, he finished his courses and received a B.S. degree in Chengtu. He was president of the Y.M.C.A. group at Nanking and also chairman of the Student Christian Fellowship for some time. At Chungking he was employed by the Y.M.C.A. as student secretary, working in the Student Christian Center sponsored by the Y.M.–Y.W.C.A. for students in government universities. He is married and has three children. He wants now to secure a theological education which will enable him to carry on student evangelistic work in China.

STUDENTS FROM OTHER LANDS, NOT INCLUDING WORLD CHURCH FELLOWS

GERARD CHRISTIAN DUINKER (*Holland*), born in Indonesia, went to Holland to get a Dutch education in Amsterdam. After high school (1942), he decided to study theology but needed two years of Greek and Latin before official admission to the university and Remonstrant Seminary was possible. However, the declaration in 1943 of the seminary that he was

a seminary student saved him from transportation for work to Germany. In 1945 he studied at Leiden University and Remonstrant Seminary, receiving the Candidate degree in 1949. As Youth Delegate of the Remonstrant Brotherhood, he attended the International Congregational Council at Wellesley in 1949 and visited youth camps in the United States. Then he came to Chicago Seminary for one quarter, after which he will complete his study in Holland to become a minister.

HANNO KLASSEN (*Germany*) received his early education from his mother. Later he was taught with the grandchildren of Dr. Martin Buber in his house. Until their emigration to Austria in 1937, he spent two years in the Odenwaldschule. By publishing pacifistic literature, his father got into trouble with the Hitler regime, but, after Austria was occupied by the German army, the family returned to Germany. His mother died shortly after his father was released from prison. Hanno studied engineering in Darmstadt and Berlin. In a United States prison camp in France he discovered the power of Christ and determined to follow Him. Released from prison, he worked with his father to re-establish his publishing house and in 1946 enrolled in the University of Heidelberg to study theology.

FRANCIS T. MENG (*China*) was born in Manchuria, China, where he received his elementary and junior high school education. In 1932 after the Japanese occupation of Manchuria, he went to Peking to enter Jefferson Academy and since then has never received any news from home. In 1936 he studied at the National Peking Normal University. From 1937 to 1941 he worked as secretary to Rev. Harry S. Martin, a Congregational missionary in Peking, receiving his B.A. in 1944 and his M.A. in 1946 from St. John's University, Shanghai. From 1944 to 1948 he was the principal of St. John's Junior High School and part-time instructor in the education department of the University. After a year at Drury College, Springfield, Missouri, he came to Chicago Seminary. His main interest is secondary education and religious education at the same level.

NORIKO YAMAKAWA (*Japan*) at the age of four began to attend Sunday school, as her father earnestly wanted to give her a Christian education. Finishing high school at Oita, she entered the Christian Women's College in Hiroshima and was baptized in her first year there at the age of seventeen. After graduation, she worked at the Christian settlement in Oita and feeling strongly the need of psychology in education entered the psychology department of Hiroshima University of Literature and Science, becoming the first woman graduate of that department. She then became a teacher of psychology and an adviser of the Y.W.C.A. at Kobe College, Nishinomiya, Japan. She is now at Chicago Seminary preparing for the education of women leaders in Japan.

S. R. PANDIT (*India*) was born and reared until twelve years of age in a village in Bombay Province, India. As he looks back on this period of life in the village thirty-five years ago, attending a small one-teacher grammar school of the American Board, he marvels at the progress he made in spite of the prevailing social and economic forces that tended to withhold all progress. The dominant factor in this development was the leavening influence of the Christian church extended to this remote rural area through the missionary enterprise. His education from primary through high school was in mission schools. The Christian teaching received in these schools gradually brought him to the realization that he belonged to a world-wide Christian brotherhood. Once he lost all contact with the Christian church, but this was regained through persistent efforts of a Christian minister and a missionary friend. As a result of this contact in 1928, Mr. Pandit gave up a lucrative government job and decided to take up teaching as his lifework. In preparation for this service, he worked his way through college, developing a closer contact with the church. After he passed the B.A. and B.T. degree examinations of the Bombay University, he was invited to join the staff of the Mission High School in Ahmednagar in 1942 and was appointed principal of the school in 1943. Then came his great decision to devote his life to the service of the youth of the church. He has come to America for inspiration

and guidance to work out a program of religious education suitable to conditions in India.

SOHAKU OGATA (*Japan*) is a professor at Hanazono Daigaku, Kyoto, Japan. Born April 12, 1901, he was ordained as a Zen Buddhist monk at twelve, graduated from Otani Daigaku, Kyoto, and took three years' training at Shokokuji Zen Monastery in Kyoto. He visited San Francisco for four months in 1930 and traveled in Ceylon, India, Burma, and China in 1933–34. Appointed as temple master of Chotokuin, Shokokuji, Kyoto, he has been teaching Zen philosophy and English since 1934 at Hanazono Daigaku. He helped many Americans and Europeans who came to Kyoto for the purpose of studying Buddhism, especially its form of Zen. He is a member of a standing committee of the International Interreligious Fellowship of Japan and a director of the League of Religions of Kyoto.

TAIZO FUJISHIRO (*Japan*) was born January 13, 1917, in Tokyo, Japan, of middle-class parents who were devout Buddhists. He was sent, however, to a Christian Sunday school which was near his home and, after primary school, to the Middle School of Aoyama Gakuin, a Methodist school in Tokyo. At seventeen he was baptized into the Christian faith, deciding to study for the Christian ministry. While a student in the Theological Seminary of Aoyama Gakuin, he was granted a certificate to preach. After graduation he entered the theological school of Doshisha University in Kyoto in 1940, receiving the equivalent of the M.A. degree in 1942. Three years of military service intervened, and then he returned to Doshisha to continue his studies, specializing in church history of the Reformation period and serving as assistant in the school and as assistant director of religious education and activities. His desire is to specialize in practical theology. He plans to return to Doshisha University to a teaching position.

ROBERT CASHMAN

REASON FOR THANKSGIVING

Last September letters were sent from the Seminary to its alumni and former students throughout the world and to the churches of the Middle West, appealing for their support of the Seminary's services in training Christian leaders for the churches of tomorrow.

The response has been gratifying. More valuable even than the contributions have been the letters of appreciation that have come, commending the Seminary's program and its plans for the future.

In addition to the gifts and pledges from our ministers and churches, many indications have been received that others are considering favorably the Seminary's appeal and will respond as soon as their financial campaigns have been finished and their budgets adopted.

To all, the Seminary extends its thanks and acknowledges greatefully the following:

FROM CHURCHES AND ORGANIZATIONS

Arlington Congregational Church, Arlington, Neb.	$ 10.00
Barrie Congregational Church, Walcott, N.D.	5.00
Bryn Mawr Community Church, Chicago	500.00
Buckley-Cornell United Christian Church, Buckley, Mich.	10.00
Congregational Ladies Association, Sutton, Neb.	50.00
Country Club Congregational Church, Kansas City, Mo.	50.00
Edina Morningside Church, Minneapolis, Minn.	100.00
Federated Church of Harvey, Harvey, Ill.	10.00
Federated Church of Sycamore, Ill.	75.00
First Congregational Church, Amboy, Ill.	40.00
First Congregational Church, Carpentersville, Ill.	50.00
First Congregational Church, Fort Dodge, Iowa	50.00
First Congregational Church, Galva, Ill.	50.00
First Congregational Church, Kalamazoo, Mich.	200.00
First Congregational Church, La Salle, Ill.	50.00
First Congregational Church of Lombard, Lombard, Ill.	25.00
First Congregational Church, Madison, Wis.	300.00
First Congregational Church, Manhattan, Kan.	100.00
First Congregational Church, Moline, Ill.	300.00
First Congregational Church, Oak Park, Ill. (for World Church Fellowship)	1,000.00
First Congregational Church, Royalton, Wis.	16.00
First Congregational Church, Sheffield, Ill.	25.00

First Congregational Church, Spring Valley, Ill.	35.00
First Congregational Church, Waterloo, Iowa	100.00
First Congregational Church, Wisconsin Rapids, Wis.	135.00
First Federated Church of Peoria, Peoria, Ill.	100.00
Flossmoor Community Church, Flossmoor, Ill.	100.00
Glenview Community Church, Glenview, Ill.	235.00
Gordon Memorial Congregational Church, Moline, Ill.	50.00
Mayflower Community Church, Minneapolis, Minn.	200.00
Minnewashta Union Congregational Church, Excelsior, Minn.	5.00
Northfield Community Church, Northfield, Ill.	20.00
Ontario Congregational Church, Howe, Ind.	5.00
Pilgrim Congregational Church, Oak Park, Ill.	100.00
Pilgrim Congregational Church, Oak Park, Woman's Society (for half World Church Fellowship)	600.00
Pilgrim Congregational Church, St. Louis, Mo.	100.00
Plymouth Congregational Church, Wichita, Kan.	298.00
Second Congregational Church, Rockford, Ill.	200.00
United Congregational Church, Chicago	30.00
Warren Avenue Congregational Church, Chicago	25.00
Women's Missionary Society of Milford, Kan.	5.00
Woodburn Congregational Church, Bunker Hill, Ill.	20.00

FROM ALUMNI AND OTHER MINISTERS

Philip and Phoebe Anderson	$ 25.00
Ralph V. Austin	5.00
Perry D. Avery	10.00
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Herbert N. Blakeway	5.00
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C. Virgil Foster	5.00
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E. Paul Sylvester	100.00
Marian K. Tate	10.00
Ormal B. Trick	5.00
Eunice B. Trumbo	25.00
Ai Chih Tsai	2.00
Howard P. Weatherbee	10.00
Louis Weichbrodt	5.00
Edward W. Willcox	10.00
Frank Workentine	10.00

ROBERT CASHMAN

C.T.S. PROMINENT AT THE MID-WEST REGIONAL MEETING

At the Mid-West Regional Meeting held at Plymouth Congregational Church, Minneapolis, Minnesota, October 18–20, 1949, C.T.S. was ably represented. Many alumni attended the meetings and the "Who's Who" of the program listed, among others: Stuart Leroy Anderson (1936), W. Ernest Collins (1918), Truman B. Douglass (Honorary D.D., 1937), G. Bryant Drake (1921), Alexander R. Ferguson (1941), Virgil E. Foster (1926), Taizo Fujishiro (student at C.T.S.), Shirley E. Greene (1936), David McKeith, Jr. (1926), S. R. Pandit (student at C.T.S.), and Rockwell Harmon Potter (1898).

ALUMNI NOTES

Compiled by DANIEL *and* EULALIA WILLIAMS

1949. *Dennis J. Bennett* is now in the Paradise Hills Church, San Diego, California.

1948. *Russell and Esther Friend* are now at 22 Garcelon House, Bates College, Lewiston, Maine, where Russell is instructor in sociology.

1948. *Milton Hartzler* is beginning his second year as associate secretary of the University of Washington Y.M.C.A. The Hartzlers have a ten-month-old daughter, Mary Louise. Address: 4139 Fifteenth Avenue, N.E., Seattle 5.

1948. *Lewis Presnall* is now in the church at Hurley, New Mexico.

1947. *Edwin Gomke* was recently given a service of recognition in the Beresford Church, South Dakota.

1947. *Orville Hepler*, who has for two years been minister of education in Plymouth Church, Wichita, has accepted a call to Gary, Indiana.

1947. *Robert Riedel*, former World Church Fellowship Student in the Seminary, has been installed as minister of the Madeleinekirche in Geneva. This is a German-speaking congregation of the National Reformed church of Switzerland.

1946. *Everett S. Cope* is now director of the South Chicago Community Center, Chicago, Illinois.

1946. *George R. Tolson* has moved from Smith Mills, North Dartmouth, to Faneuil, and Brighton, Boston, Massachusetts.

1946. *H. Walter Yoder* leaves his pastorate of the St. Paul Church, Chicago, after several years, to take a church in Rockford, Michigan.

1945. *Mary Alice Beck* became Mrs. Vance Geier on September 2 in the First Congregational Church of Flushing, New York. Mr. Geier is a minister of the Evangelical and Reformed church. Congregationalist Becky refers to the wedding as a "merger." She will continue as field secretary for the Student Volunteer Movement. Vance is executive secretary for the Student Christian Association Committee of Queens and Nassau County. Address: 134–41 Cherry Avenue, Flushing.

1942. *Ronald Dickson* has moved from the Vine Church, Lincoln, Nebraska, to the church at Marshalltown, Iowa.

1942. *George Halstead* leaves the Mont Clare Church, Chicago, to go to Everett, Washington.

1941. *Gene and Betty Meyer* are continuing their work in the creation of a new church in Webster Groves, Missouri. Betty played the lead in *Joan of Lorraine* presented in October by the Inglis Players of the First Congregational Church of Webster Groves.

1941. *Edwin Still* is now minister of the church in Island Lakes Estates, Illinois.

1939. *Arlan Baillie's* daughter Carol Anne was recently baptized in All Souls Church, Bangor, Maine, of which Arlan is minister.

1937. *Donald Bourne* has moved from the church in Benton Harbor, Michigan, to Osage, Iowa.

1936. *George Eisenach*, professor in Yankton College, has published his second book, *Pietism and the Russian-Germans in the United States*, and has again made a substantial contribution to our historical understanding of the German Congregational churches in America.

1936. *Shirley Greene* gives a vivid account of his visit to Congregational churches in Montana in *Advance* for October. He describes the work of ministers who serve parishes "where people are far apart" and tells especially of the work of *Frank Workentine*, '39. He shows how physical stamina, fortitude in the face of isolation, imagination, and self-reliance are demanded of those who undertake this ministry.

1935. *Floyd Q. Davidson* assumes on December 1 his duties as executive secretary of the Wichita Council of Churches. He has been minister of the Fairmount Church in Wichita ten years.

1934. *Roger Hazelton's* new book, *Renewing the Mind*, has been published by Macmillan

Company. Roger's book, as his previous one, has been selected by the Religious Book of the Month Club as its November title.

1934. *Gerald Maggart*, minister of the Country Club Congregational Church of Kansas City, will be listed in the new Marquis publication *Who's Who in the Mid-West.*

1933. *Lloyd Yeagle* is now assistant minister of the First Church, Pittsfield, Massachusetts.

1932. *Paul W. Bloomquist* moved in July to the Fourth Street Methodist Church of Sterling, Illinois. Address: 307 Avenue D.

1929. *Harold T. Janes* is the author of an article entitled " 'Me-Too' Protestants" in the October number of *Advance.*

1928. *Herman C. Johnson* followed his service as an army chaplain with a three-year pastorate in Sanford, Maine. On June 1, 1949, he became pastor in Taunton, Massachusetts. He writes: "Our two children, a boy and a girl, are now 13 and 11 respectively. We are happy, we enjoy church work. . . . Most of what has happened to me in recent years has been a continuous growth in my spiritual aspiration and assurance . . . and, I trust, a parallel growth in divine grace."

1921. *Raymond and Ruth Ewing*, graduates of the Divinity School of the University of Chicago, have been serving Congregational churches in Wisconsin and Minnesota for the last ten years after seven years' service in India. On May 1, 1949, Mr. Ewing was recognized as minister of the First Congregational Church of Staples, Minnesota, and in the same service Mrs. Ewing was ordained.

1919. *Dr. J. F. C. Green*, minister of the McKeesport Evangelical Congregational Church of Pennsylvania, spent three months in Europe representing the International Council of Congregational Churches and the American Congregational General Council. On his return he gave an extended interview based upon his experiences in conferring with many church leaders on the Continent and especially in Germany.

In Memoriam

1899. *John Morris Gillette*, died in Grand Forks, North Dakota on September 24, 1949, at the age of eighty-three. From 1907 until 1948 he was professor in the University of North Dakota and founded the Department of Sociology in that university in 1908. He was the author of basic books on rural sociology and had a long career of distinguished intellectual contributions in sociology and related fields. He received his B.A. degree from Park College in 1895, his B.D. from Chicago Theological Seminary in 1899, and in 1901 the Ph.D. in sociology from the University of Chicago.

1919. *Paul J. Bockoven*, a student in 1919 in the Chicago Theological Seminary, and since 1943 pastor of the First Congregational Church of Topeka, Kansas, died on May 2, 1949. His death followed by less than three months the dedication of a new church building. He was born in Hudsonville, Michigan, attended college, was a veteran of the Marine Corps in the first World War, and has held many offices in state and local church councils.

BOOK REVIEWS

The Man Born To Be King

By Dorothy L. Sayers. Harper, 1949. 339 pp. $3.75.

Miss Sayers here dedicates the skill of her pen and the power of her spirit to the creation of twelve radio plays on the life of our Lord. The result is a magnificent achievement in both art and religion. Each of the individual plays embodies the major elements of dramatic interest: pity and fear, conflict and choice, suspense and climax, and permeating all a deep compassion for humanity. Although the story and characters belong to the first century of the Christian Era, the struggle she portrays is timeless and universal. Readers of the book as well as those who heard the original broadcasts feel that they are living witnesses—even participants in—the greatest drama of the ages—the drama of the Eternal wrestling with the temporal.

Excellent as these dramas are for reading and for professional production on radio, they are not recommended for amateur production by church drama groups. They are much too difficult, requiring large casts, expert direction, and an acting ability far beyond the amateur.

Let us hope that some radio sponsor may be found to do for these plays what Firestone has done for "The Greatest Story Ever Told." Better yet, some noncommercial Christian agency. In England Miss Sayers was fortunate in having the British Broadcasting Company produce these plays under its own sponsorship and budget. American broadcasting networks have thus far set no such precedent. The most they will do is to provide free time and possibly some of the music and technical assistance. The production cost of each of these plays would probably be from $1,500 to $2,000. That would be a small investment to reach the millions such plays would gain for their audience. In England the BBC estimated that they had two million listeners. The United States has a population three times that of the United Kingdom, and extent of popular interest in first-rate religious programs on the air always amazes even those who produce them.

This is the year when Protestant churches have united in a great campaign under the slogan "America for Christ." The directors of that campaign would have to look far to find a more effective aid than Miss Sayers' radio dramas.

Fred Eastman

The Quaker Story

By Sidney Lucas, with a Foreword by C.E.M. Joad. Harper, 1949. 144 pp. $1.75.

If you have thought of the Quakers as a gentle people, small in numbers but potent in influence, and have wondered what makes them more effective than some sects many times as large, you will find the answer here. Mr. Lucas tells simply, clearly, and briefly the fascinating story of their origin, faith, practice, persecution, growth and development through three hundred years. He deals, of course, not only with their testimony against war but their concern for simplicity of living, social and sex equality, truthfulness, and the relation of the individual to the state. He adds a selected bibliography so that this readable little volume provides not only a compendium of past history and present practice but a guide for further exploration.

Fred Eastman

Women in the Old Testament

By Norah Lofts. Macmillan, 1949. 178 pp. $2.50.

Mrs. Lofts is an English novelist. She has known and loved the Bible from childhood and in this volume seeks to share her mature enthusiasm with others, hoping "to induce a few people to either sample, or return to, the Bible, and, without any sickening piety, read it." Apparently unacquainted with results of modern scholarship concerning Old Testament sources, she simply retells the stories with am-

plifying comment, presenting each woman as an actual person in history living under the exact circumstances detailed in the biblical narrative.

Most of the twenty on her portrait list are natural choices, selected for quality, variety, or contrast: Sarah, Deborah, Delilah, Ruth, Rahab, Esther. She might have omitted one or two, Potiphar's wife preferably, and have increased the attractiveness of the Old Testament for the potential new readers she covets for it by one or two substitutions or additions: for example, Miriam, sister of Moses, worried over his marriage to a foreigner; or Hannah, making a little coat each year for the boy Samuel; or the virtuous woman of Proverbs 31 with the law of kindness in her tongue whose works praise her in the gates.

LILLA MORSE EASTMAN

SMALL SECTS AND CULTS

The Small Sects in America. By Elmer T. Clark. Rev. ed. Abingdon-Cokesbury, 1949. 256 pp. $3.00.

These Also Believe. By Charles S. Braden. Macmillan, 1949. 491 pp. $6.00.

Out of print since the war, Dr. Clark's valuable description of minor religious groups, revised and enlarged, is bound to be gratefully received. He rightly warns his readers that his method of emphasizing distinctive principles and points of difference inevitably puts the picture of each sect out of focus. He has two devices for bringing the vast confusion into some order. He classifies the sects according to the type of mind their principles appeal to. Thus there are the pessimistic or adventist sects and the egocentric, perfectionist, charismatic, and legalistic, with many examples of each. In a final chapter the characteristics of the small sects are set forth. Here the analysis is still on the external and descriptive level, little attempt being made to give the "feel" of membership in the sect. Anton Boisen's succinct chapter on "The Religion of the Underprivileged" in his *Problems in Religion and Life* digs below the same surface and provides a helpful theological, sociological, and psychological supplement.

Dr. Braden, our theological neighbor and colleague in Evanston, might well be rebaptized with the name of "Gunther," of "Inside" fame. This fascinating book gives the "inside" picture, as it appears to leaders as well as followers of major contemporary American cults. Dr. Braden writes out of personal acquaintance with Father Divine, Frank B. Robinson of Psychiana, and Charles Fillmore of Unity. He has an eye for the basic motivations and the significant practices. By limiting his attention to thirteen of these minority movements, he is able to give depth to his account of them. The result is a rare combination of factual material with the "feel" of the cult. The difference between Clark's book and Braden's book is like the difference between two-dimensional and stereoscopic pictures. There is a place for each.

A. C. MCGIFFERT, JR.

THE MINISTRY

Edited by J. Richard Spann. Abingdon-Cokesbury, 1949. 208 pp. $2.00.

Every time a church calls a minister and every time a minister moves, the definition of the role of the ministry comes up for review and redefinition, though often the issues are stated in crassly untheological terms. This symposium provides an excellent guide and standard for such an evaluation. Each church will find out sooner or later about its new minister's qualifications, call, background, preparation, and how he thinks of his task. Week by week they will observe his work as preacher, counselor, educator, and community leader. Inevitably he will disclose his ways of dealing with his health, his temptations, his study, and his home. Why not get started on this before he comes? (These subjects make chapters of the book.) Fortunate the minister and the church whose life together can be thought of and invigorated and comforted by such stalwarts as Henry Coffin, Russell Stafford, Seward Hiltner, and Elton Trueblood. (Nothing invidious is intended by the omission of the names of many Methodist contributors.)

Atomistic, symposia like this always are. In the present case two defects appear. The editor has failed to coalesce the two chapters on the work of the minister as priest and as counselor.

One can only surmise what goes on behind the scenes in the editor's office. At any rate, the outcome is a book which devotes hardly more than a page to the work of worship. Another feature that throws the book out of balance is the absence of a concept of the role of the minister which will unify everything he is and does, so that, whether he is preaching or directing public relations, he is doing *one* thing.

A. C. McGIFFERT, JR.

MAN'S DESTINY IN ETERNITY

By Nine World Thinkers. Beacon Press, 1949. 238 pp. $2.75.

The address of these lectures is Quality Street. They are tied together in two ways. Each of the nine deals either with the idea of God as affected by modern knowledge or with the idea of immortality. Even more closely are they linked by the high quality of the lecturers and the way each brings the pith and power of his whole religious faith and thought precisely and revealingly to bear on the themes set before them. You don't exactly get Maritain in a nutshell, or Willard Sperry, Arthur Compton, F. C. S. Northrop, or Charles Park, but you certainly get a lot of the meat.

The Garvin lectureship was founded by a Unitarian layman. Unitarian ministers in Pennsylvania cooperate in the selection of the lecturers; and the Beacon Press, the Unitarian publishing house, which has to its credit the recent highly important book on *American Freedom and Catholic Power*, publishes the volume.

A. C. McGIFFERT, JR.

HOW RELIGION HELPS

By Albert W. Palmer. Macmillan, 1949. 57 pp. $1.50.

Dr. Palmer uses his retirement to harvest the ripe wisdom accumulated during the demanding years of administrative pressures. This slim little book, weighing only three and one-half ounces, can be held even by the weakened hands of invalids. It is intended to help convalescents understand how religion helps in illness, how to put faith into words, and how to meditate on Bible passages. I wish it might be reprinted in paper covers so that ministers could afford to carry it in their kit-bag when making pastoral calls.

A. C. McGIFFERT, JR.

SOMETHING TO STAND ON

By Lewis L. Dunnington. Macmillan, 1949. 184 pp. $2.50.

What are the religious questions college students ask? At the University of Iowa their questions have to do with a personal devil, the literal fall of man, the second coming, the virgin birth, miracles, Trinity, heaven. If these were the only kind of questions students asked, the problem of religion in higher education would be less baffling. Yet, in attending to the issues that lie behind the questions of disillusioned young fundamentalists, we may fail to give them answers on their own terms and to meet their immediate needs. It is just this which the author, with a kind of shrewd journalistic and homiletical skill, ably does. He writes from a liberal point of view, with no overtones of Barth or even of Reinhold Niebuhr.

A. C. McGIFFERT, JR.

SAM HIGGINBOTTOM, FARMER

An Autobiography. Scribner's, 1949. 232 pp. $3.00.

No one can be in India very long without hearing of Sam Higginbottom. Years ago this reviewer had the privilege of spending a day at Allahabad, visiting the Agricultural Institute and the leper colony. Both were evidences of Christianity at work where it should always be at work, namely, at the level where people live. Long ago, now, the Presbyterian Church, U.S.A., overcame its former theological inhibitions and complexes and at last recognized the important service the Higginbottoms had rendered to the Indian people, by electing Sam moderator of its General Assembly. But there was a time when some persons on the foreign field and many at home felt that Sam's work in agriculture was hardly representative of Christian missions and therefore ought to be alienated. Of course much the same attitude was taken by the churches of the work of Jane

Addams at Hull House. But just as the Psalmist prayed that God might establish the work of his hands and the New Testament affirmed that the validity of a man's work will be revealed, so the labors of Jane Addams and Sam Higginbottom have so exemplified Christianity at its best that they have been approved and recognized finally even by ecclesiastical organizations.

Sam Higginbottom's life was, all things considered, comparatively simple. He saw India's poverty-stricken and underfed millions and resolved to give his life to improving their condition. His wife stood by his side in all his endeavors and also had other interests, chief of which is the leper colony at Allahabad. That is the story, but it is a magnificent one—and every minister and many a layman ought to know this story and to know it firsthand. In addition to the experiences of the Higginbottoms, the book also contains an excellent chapter on Gandhi. This book you should have.

MERVIN M. DEEMS

THE PATTERN OF THE PAST: CAN WE DETERMINE IT?

By Pieter Geyl, Arnold J. Toynbee, and Pitirim A. Sorokin. Beacon Press, 1949. 130 pp. $2.00.

Arnold Toynbee's *Study of History* is well known to clergymen and is becoming increasingly familiar to laymen. Toynbee is a name to be conjured with. If *he* has said it or prophesied it, it must be so. What many of those who use his work often fail to realize is that any philosopher of history who starts with a scheme must select movements and incidents (sometimes rebaptizing them under his own nomenclature) which will bear out his thesis.

This book is the result of two reprints and a discussion on a radio broadcast. Professor Geyl leads off with "Toynbee's System of Civilizations" reprinted from the *Journal of the History of Ideas*. There follows a discussion ("Can We Know the Pattern of the Past?") between Professors Geyl and Toynbee, broadcast in the Third Programme of the British Broadcasting Corporation (January 4 and March 7, 1948), and the book concludes with Sorokin's "Toynbee's Philosophy of History," reprinted from the *Journal of Modern History*.

Both Professor Geyl (University of Utrecht) and Professor Sorokin pay tribute to the vast learning of Professor Toynbee and to the intellectual stimulation which his *magnum opus* elicits, but both disagree with his conclusions and find fault with his affirmation of empiricism. Professor Geyl feels that Toynbee has tended to slight the importance of nationalism, and Professor Sorokin criticizes the special use of "civilization." One can only say that ministers and laymen who read Toynbee ought to have their attention called to this critique of a great work.

MERVIN M. DEEMS

THE MAN FROM NAZARETH

By Harry Emerson Fosdick. Harper, 1949. 282 pp. $3.00.

A book by Harry Emerson Fosdick is always an event in the Christian world. Prince of preachers for a generation, lucid expositor of Christianity's message throughout his writings, Dr. Fosdick has probably exerted more influence on Christian ministers generally than any other living person. Through the years this reviewer has found his writings inspirational, thought-provoking, and informative. This latest volume is no exception to the usual experience.

Here is a different approach to Jesus. It is an attempt to get at the enigma of the ages through the thoughts and feelings of those who knew him best, his contemporaries. An excellent introductory chapter cites the evidences that Jesus was a real man, not a myth. Following chapters view the Man from Nazareth from the eyes of the crowds, the scribes and Pharisees, the self-complacent, the religious and moral outcasts, the women and children, the first disciples, the militant nationalists, and the Jews with a world-wide outlook. The author might have entitled his brief epilogue "As I View Him," for, though he correctly places Jesus in his own time, Dr. Fosdick makes us aware that in the business of everyday living in this century (and for the centuries to come) Jesus is our "Eternal Contemporary." And he closes his book with the

query, "Who is he?" I know that once again the thinking and devotion of Harry Emerson Fosdick will inspire all those who read these pages.

MERVIN M. DEEMS

THE REUNION OF THE CHURCH

By Lesslie Newbegin. Harper, 1948. 192 pp. $3.00.

This is the best explanation of the so-called "South India Scheme" I have seen. The scheme has become a fact, and for the next three decades the Christian world will watch the development and progress of the United Church of South India. It will also wonder what pronouncements Lambeth will make. Let us hope they will be realistic. The body of Christ has been severed too long. Christians should do something about themselves, as well as about their world.

Burdened by a too detailed and intricate theological scaffolding embracing the central idea of the Christian church, the book gets off to a slow start. In our theological age I suppose this will be viewed as so much grist to the mill if not necessitous, but to this reviewer too much time is spent on this introductory material. The very great value of the book, it seems to me, is its comprehensive picture of the intention of the uniting churches of South India as well as the explanation of the details of the plan. This book would prove an admirable addition to your ecumenical library.

MERVIN M. DEEMS

THE GOSPEL ACCORDING TO SAINT MARK

By A. M. Hunter. Macmillan, 1949. 153 pp. $2.25.

This is one volume of a new series, "The Torch Bible Commentaries," whose editors include Alan Richardson and John Marsh, well-recognized English scholars. The aim is to supplement "aridly critical commentary" with an emphasis on the "living message of the living God," and they are intended for the general reader. Hunter is an Aberdeen professor best known here for his little book, *The Unity of the New Testament.* The present work offers a crisp, alert exegesis, enriched with pungent citation and comment, but it takes a somewhat conservative view of the critical questions involved and the miracles. The author admits that the apocalyptic chapter 13 could not all have been spoken by Jesus, but this concession comes as something of a surprise. Not only the evangelist but Jesus knows that he is the Messiah *and* the Servant of the Lord destined to suffer, at the time of his baptism. Jesus announces his resurrection to take place precisely on the third day, and the Parable of the Wicked Husbandmen is accepted *in toto.* Where the author goes wrong is evident in his Introduction, where he accepts the view that Mark represents "the reminiscences of Jesus as told by Peter to his friend John Mark." Our best knowledge today shows that Mark is largely the result of tradition accumulated through various stages.

AMOS N. WILDER

JESUS THEN AND NOW

Thoughts on the Continuity and Survival of the Christian Religion. By Willard L. Sperry. Harper, 1949. 224 pp. $2.50.

This volume is based on lectures given to a general audience at Northwestern University. The author was asked to draw lessons for the church today from an examination of the place of Christ in the life and thinking of the early church. The book is packed with sagacity, full of echoes of the great minds and poets of the centuries, and distinguished in style. How much do we know of Jesus? How did the early church come to interpret him as it did, and how can we deal with the problem? What has been the relation of the gospel to its surrounding culture, and how may we make the faith alive today? What is at issue in the debate between liberalism and neo-orthodoxy?

The review of this book which I wrote for the *Christian Century* in September led to a number of adverse criticisms, especially in connection with my queries as to the way in which the author deals with neo-orthodoxy and its treatment of the historical Jesus. I have reread the book after several months. It seems to me that Dean Sperry does not perhaps recognize the difficulty of the historical problem. Neo-orthodox theologians and scholars

accept the skeptical position of the form critics. Dean Sperry recognizes this change in our view of the Gospels but still holds the view that Mark, for example, goes back for the most part to Peter's testimony. More important, while he rightly insists on the importance of our attention to the historical Jesus, we wonder if he assigns this the subordinate role which it has in the New Testament. Neo-orthodoxy, which we do not propose to defend, has this in its favor that it makes much of the New Testament message or *kerygma* of God's saving action. In this the "days of his flesh" are an essential part, indeed. The author recognizes the "message" aspect and says some telling things as to how Jesus becomes universalized in the faith of the church. But the emphasis appears to me to fall too much on the person of Jesus and not to give sufficient importance to the divine revelation and action through him.

AMOS N. WILDER

JESUS AND THE DISINHERITED

By Howard Thurman. Abingdon-Cokesbury, 1949. 112 pp. $1.25.

Long before Gunnar Myrdal focused attention on the inability of organized Christendom to defeat the forces of racial discrimination and brutality, there were many thoughtful Christians who knew the answer was not to be found in any simple formula. The roots of continuous injury to minority groups go too deep to yield to the compulsions of the written word in the Gospels or in pressures from religious leaders relying on the authority of historic faith.

Howard Thurman knows all this. What is more, he knows that Jesus himself dealt with this problem at a more profound depth than has the church established in his name. Thurman reveals this vividly in his fresh restatement of the situation confronting Jesus in his own period.

There then follows a moving analysis of four emotions or strategies to which men resort or aspire: fear, deception, hate, love. Here is depth psychology theologically oriented, interpreted by one who is both sociologist and poet. The author's effectiveness as religious interpreter and leader in church and student groups throughout America is already well known to many readers of this review. *Jesus and the Disinherited* will add to the esteem in which Howard Thurman is already held.

VICTOR OBENHAUS

CHRISTIANITY AND THE CHILDREN OF ISRAEL

By A. Roy Eckardt. King's Crown Press, 1948. 240 pp. $3.00.

From a "Neo-Reformation" point of view, the author, assistant professor of philosophy and religion at Lawrence College, presents here the theological ground for a Christian attitude toward Judaism and especially toward anti-Semitism. The faith of the Christian is that Jesus is Christ and Lord; but the Jews, who gave birth to the Messiah, "rejected" him. How can these two religions live together in peace without degenerating into merely relativistic tolerance? The answer is that the true Christian faith (which presupposes Old Testament prophetism) witnesses to an absolute, but this absolute makes finite entities relative and thus holds them under the divine judgment. Even with respect to Jesus as a historical personage, "the Christian faith affirms a historical reality as ultimate only to deny that it is ultimate" (the meaning here is not clear to the reviewer). In the context of this outlook, the author discusses the "transcendent mystery" of the chosen-people doctrine as it appears in Judaism and Christianity, the doctrines of sin and grace and history.

The varieties of anti-Semitism in historic "Christianity" from the Fourth Gospel down to the present are surveyed, but major attention is given to contemporary attitudes, fundamentalist, orthodox (Catholic and Protestant), liberal, German-Christian, and neo-orthodox. All forms of anti-Semitism are exposed forthrightly and relentlessly (though the treatment of Niemöller and Kittel is by no means complete).

In setting forth his own position, the author discusses a wide range of material, sociological, psychological, and historical as well as theological, in the latter relying largely upon the thought of Tillich and the two Niebuhrs. To be highly commended is the author's vigorous search and appeal for a two-way commerce be-

tween Christianity and Judaism, though it is to be regretted that he gives little attention to modern Jewish theology or to Jewish theological interpretations of the role of Judaism in face of Christianity. Especially valuable is the extensive bibliography on anti-Semitism which the author provides and employs throughout the book.

JAMES LUTHER ADAMS

MORALS AND THE NEW THEOLOGY

By H. D. Lewis. Harper, 1948. 160 pp. $2.00.

"Hating Pelagius over much" is the Erasmian epigraph on the title-page of this volume by the professor of philosophy at the University College of North Wales at Bangor. The author examines the characteristic moral tenets of contemporary neo-orthodoxy (or its fellow-travelers) and attempts to expose its dualism, its obscurantism, its amoralism, and (in certain representatives) its "reactionary tendencies." Although he discerns the value of possible correction to liberalism in the "realism" and existentialism of the New Theology, Mr. Lewis thinks the neo-orthodox theologians are to be commended most for carrying their anti-Pelagian arguments to such an extreme as to provide their own refutation; indeed, he thinks some of them "have only prepared the more effectively, albeit unwittingly, for the final overthrow of traditionalist theology."

Without dealing with Barth, Brunner, Niebuhr, Whale, Quick, and Bennett(!) systematically, he finds in each of them one or several of the defects listed above. Barth, for example, is said to be ultimately amoralistic in his position that disobedience to the state is permissible only when the latter interferes with "the freedom to preach justification." Naziism is interpreted as, in part, the nemesis of the German New Theology's aloofness from social-ethical concerns and of its preoccupation with a purely spiritual message. In opposition to most of the men considered, he stresses the point that they lose the sense of man's individual responsibility; this they do by making a one-sided interpretation of the nature of grace or by overemphasizing collective guilt. Moreover, they tend by their obscurantism, their contemning of reason, and their love of paradox to deepen the gulf of separation between themselves and moral philosophers and to push the average man into estrangement from religion and the church.

The author is more persuasive and forceful in setting forth his criticisms of the neo-orthodox than in presenting his own "Liberal Alternative." But this book is an important one in the current effort to get the neo-orthodox theologians to stop "hating Pelagius over much." Indeed, the book would have been even more persuasive in its criticisms if it had reminded the reader that during the last two decades some of the neo-orthodox theologians have toned down their earlier frenzy against Pelagius.

Most readers of the REGISTER will be inclined to think the author has fallen short, far short, of making a case for his major contention that the main ethical truths do not depend directly upon religion and that they possess a finality and self-sufficiency not fundamentally different from the self-evident truths of mathematics.

JAMES LUTHER ADAMS

LUST FOR POWER

By Joseph Haroutunian. Scribner's, 1949. 174 pp. $3.00.

Power and the lust for power, the power of the machines, man dehumanized by the machine, dehumanized by treating men as things, man not knowing how to love life, man in anxiety and guilt, man lost in a world seemingly sufficient unto itself and demonstrating every day its own insufficiency—these are the themes of many books today.

But this book goes beneath the technological and psychological surfaces to discriminate the littleness and greatness of man in face of the ambiguities of existence and in face of the creative and redemptive, but also of the wrath-working, power of God. The author asserts that where these forces and powers are not recognized in their true measure, man oscillates between a deadening triviality and delusions of grandeur, between love corrupted into unnatural, hateful lust for power and love enervated into despairing anxiety and guilt and self-hatred, between his pride in "prog-

ress" and despair with his destiny. Power as such does not corrupt; power corrupts when men "use" it or seek it as an end in itself, thus failing to recognize its divine Origin and Goal.

The author does not place the blame alone upon a wilful and perverse secularism; the churches, with their creeds interpreted literally (as though these creatures were not also a part of the world of ambiguity) and with their moralism that ends in the despair of attempted self-salvation, are also to blame; indeed, the churches are said to have helped create secularist and "religious" lust for power.

Other books may through systematic sociological analysis present the declensions and the needed revisions of power in man and society. But in the depth dimension it explores, this book is written with a freshness, a directness, and an imperative and faith-eliciting power that are rarely encountered.

JAMES LUTHER ADAMS

CRISIS IN EDUCATION

By Bernard Iddings Bell. Whittlesey House, 1949. 237 pp. $3.00.

The crisis in education to which Dr. Bell points in his new book is of the same pattern as the predicament of the religious institutions of our time which he uncovered in *The Church in Disrepute*. Both school and church, in his judgment, have contracted the disease of our culture and thus manifest a common spiritual desuetude. The symptoms of this pervasive condition, he points out, are the lack of discipline and discrimination in thought and action. Loss of discipline has routed the inclination toward responsibility; lack of discrimination has dulled sensibilities. The one renders the educational mind too ready to relinquish concern for moral controls as an educational resource; the other leaves it unresponsive to appreciations that deepen the dimension of the human spirit. Both areas of loss impoverish education's response to religion, because religion is precisely the urge toward disciplined and appreciative living.

No level of education or training, the author believes, escapes this indictment. The elementary and secondary schools exemplify their version of it. Higher education, in its pretension of dealing with mature minds, only accentuates the gravity of the situation. The occasional religious emphasis week, Dr. Bell suggests, serves in itself to proclaim that educators and student leaders in colleges and universities regard religion as a peripheral matter and that they have but a superficial grasp of the problem of religion in higher education.

Dr. Bell's unrelenting candor is an unfailing asset. It enables him to isolate the issue in stark form and to speak directly to the point. His own theological position, sharply separating spiritual and secular concerns, leads him, in this reviewer's judgment, to oversimplify problems and to find too ready solutions in the recovery of what might still be termed "a high church aristocracy of the spirit"; but his sensibilities are right, and his impassioned discontents are essentially sound. Thus his criticisms serve to sharpen the issues that should disturb us and, if not to clarify our course, to impel further conscientious effort to clarify it.

BERNARD E. MELAND

PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER

By W. C. Bower and P. R. Hayward. C. C. Nelson Publishing Co., 1949. 292 pp. $3.25.

Two outstanding religious educators, both intimately related to the International Council of Religious Education for over twenty-five years, give us the story of this "dynamic movement of high potential" in American Protestantism. The record of the development of cooperative work over a period of more than a hundred and fifty years is fascinating. Beginning outside the regular program of the churches, the Sunday school became a center of cooperative interest transcending sectarianism. Today over forty denominations plan their educational work together. The Council employs not only the time and energy of many denominational leaders in committees, commissions, and group studies but also a staff and office personnel of nearly a hundred persons, with a budget in 1948 of over $616,000. The high degree of specialized interests in the program of the Council is indicated by the organ-

izational structure described in the book, with fifteen major departments, fourteen standing committees on educational programs, seventeen sectional groups, and associated state and city councils with similar complex agencies. The authors have given an excellent account of the development of these specialized interests. They have also discussed the repeated efforts of the Council to formulate an underlying philosophy and goals to guide the program-builders in their cooperative task. This part of the book is particularly interesting, for it reveals the difficult problems in trying to maintain unity while preserving the diversity inevitable in Christian democratic procedures.

The reader may feel the "high potential" of this movement but question the optimistic concluding statement of the writers that "the educational function of the church has been defined, its basic religious and educational philosophy formulated, its content and procedure systematized, and its relation to other educational processes and agencies explored." Another generous statement may be likewise examined critically: "From the beginning until the present moment the Council has been guided by ideas and has shown the willingness to re-examine and reconstruct its basic assumptions. It faces the future with an open mind and an active search for those insights that will render its service to the cooperative educational program of the Protestant churches more Christian and fruitful." In reading this story of cooperative Protestantism, one is thrilled by reports of great conventions, millions reached, ceaseless work of thousands of devoted workers, and the multiplication of machinery for the educational tasks of the churches. But one may feel depressed if he reads between the lines and asks what are the outcomes in character and social reconstruction. Instead of open minds and persistent search for basic insights there seems to be endless compromise with vague general verbalisms. When differences in theological or educational philosophy arise, instead of profiting by the varied points of view and stimulating interaction of minds to a creative solution of differences, there are confusing and fearful acknowledgments of divergencies without any attempt to promote mutual understanding. The conservative elements seem to outnumber and control at every turn, for, whenever there is a move to base religious faith and program on empirical data gathered from history and from shared experience, there is a reaction to Bible-centered curriculums and vague theological statements. This is most clearly revealed in the latest pronouncement of the Council, "Christian Education Today." Stereotyped phrases are multiplied; God seems a symbol of dogmatic vaguity; the term "Christian" is but a shibboleth to hide unreadiness to define specific principles and values; and the Bible is a book of magical importance for people of all ages. There is no clear analysis of the function of a church in modern society. There is no evidence of faith in free inquiry, and no suggestion of method in teaching to prepare growing persons critically to examine traditions and creatively to explore new and better interpretations and practices of religion. Dr. Bower worked courageously and constructively for years to persuade the Council to use a modern, critical, creative and functional approach to religious education but in vain. This book re-echoes some of his emphases, but it clearly indicates the big gap between liberal ideas and objectives and weak compromises for peace. The Council policy and strategy seem to be stifling liberal trends instead of stimulating leaders with different backgrounds and interests to encourage experimental advance. Protestantism seems to be facing its educational task in the face of world needs—together but in lockstep.

ERNEST J. CHAVE

THE SHORT KORAN

By George M. Lamsa. Ziff-Davis Publishing Co., 1949. 377 pp. $3.50.

There are various renderings of the sacred book of the Mohammedans in English of which those of Sale, Rodwell, and Palmer are the best known. Mr. Lamsa, whose native tongue is Aramaic, has used Sale's translation. He does not claim originality for his version of the Koran except in the translation of certain Aramaic terms. However, this publication is not destined primarily for the scholar but for the general reader who wants to orient himself as to the teaching of Mohammed on specific

topics. It is not easy to find such in the current translations. Here we have a topical arrangement in which under headings such as "New Testament," "Idol," "Worship," "Fasting," and "Sin" the main koranic passages are offered. A brief Introduction seeks to familiarize the reader with the background of origins of the Islamic Bible.

JOACHIM WACH

ORTEGA Y GASSET, EXISTENTIALIST

By José Sánchez Villaseñor. Henry Regnery Co., 1949. 264 pp. $3.00.

Holding Ortega at the end of a ten-foot pole, and remaining antiseptically disengaged from the vital motivations of his subject, Villaseñor has produced as wooden a critique of a sensitive writer as could be imagined. The passionate venture of the Spanish existentialist escapes the lifeless abstractions of the Mexican Scholastic. Villaseñor does not enter into and understand the problem as felt by Ortega, and, in so far as the latter really grasped a problem that confronts modern man, Villaseñor fails to speak to our contemporary condition. There is nothing said in the book that would not be expected from a Thomist discussing an existentialist. Despite *imprimi potest*, *nihil obstat*, and *imprimatur*, a renowned French philosopher's name is consistently misspelled "Compte."

W. B. BLAKEMORE, JR.

THE PROPHETIC FAITH

By Martin Buber. Macmillan, 1949. 247 pp. $3.75.

Martin Buber, now of Hebrew University in Jerusalem, has been a prolific writer, but his contributions to philosophy and psychology of religion seem to have been appreciated more, or at least to have had more effect on other scholars, than his writings on the exegesis and interpretation of the Old Testament. For those who do not yet know of his broad knowledge, his warm appreciation of the Scriptures as an enduring source of relevant insights and truths, and his originality of interpretation and expression, this volume should serve as an excellent introduction.

He approaches the Old Testament as a historical theologian—one of the greatest living Hebrew theologians—but he is at all times in close touch with the text. He has an exceedingly broad knowledge of biblical criticism and uses it to good advantage, but he is a conservative in the best sense of the term. His analysis and synthesis are quite frequently in opposition to the "liberal" view of the development of the Hebrew faith. But his insights often reveal in the documents meanings and relationships which had not been noted, and which in their turn make some modern critical views appear rather superficial.

Lest the title mislead, it should be pointed out that the author does not confine himself to the teaching of the prophets, at least in the narrow meaning of that term. Almost one hundred pages are devoted to the religious pilgrimage of Israel before Amos, and we have treatments of the early historical narratives, Psalm 73 and Job, worked into the picture. Beginning with the fixed datum of the Song of Deborah, he finds a threefold principle—Yahweh is the god of Israel; Israel is the people of Yahweh; Yahweh is a jealous (or zealous) god—which he traces back in its essence to Abraham. Thence he follows it down through its history as its implications unfold and as its scope is widened until, with II Isaiah, Yahweh is proclaimed the one creator and redeemer God of all men, and the sufferings of the "servant" and elect people have become the vehicle for the salvation of the world. The concept of the suffering Messiah is not, however, a static one, not limited in time or space, but is a recurrent phenomenon wherever suffering is willingly accepted and actively transformed by one human being for the good of his fellows. "Whosoever accomplishes in Israel the active suffering of Israel, he is the servant, and he is Israel, in whom YHVH 'glorifies Himself' " (p. 234).

The translator appears to have had to struggle with a very involved Hebrew text, and his difficulties too often appear in his translation. The reader can only be cautioned to read carefully and to interpret individual English words and sentences in the light of the whole context. If he will do this, he will find this book most stimulating.

A. D. TUSHINGHAM

THE FUTURE OF THE AMERICAN JEW

By Mordecai Kaplan. Macmillan, 1948. 571 pp. $6.00.

When Professor Mordecai Kaplan writes a book, it is an event in Jewish religious circles, for what he has to say is always serious, interesting, and challenging. No less is the volume before us.

This is not a book on just one aspect of a large subject. It covers much of American and even a part of world Jewry; it attacks a portion of Israel, delves into the theology and philosophy of the various parties that make up American Israel, and touches a multiplicity of subjects as is bound to happen in a work of this magnitude and type of treatment. One finds contradictions, errors, and misinterpretations in it.

But, aside from these faults, his work is impressive. For the intelligent Jew it is a magnificent picture of present-day life, with its fine points and even weaknesses, though, for this reviewer, not always correct. For the non-Jew it is a treasury of learning and exposition of Jewish theology, philosophy, idealism, aspiration, and the struggle against forces that hamper its people from attaining that level of ethical and group life that the informed Jew believes to be his destiny.

For Orthodox Judaism our author has little positive interest. He may have some sentimental nostalgia for the form of Judaism under which he was reared and under which he was early conditioned. But toward its organization and its philosophy he has a different attitude.

Conservation nearer to Reconstructionism than either Orthodoxy or Reform gets credit for the contribution of two important principles to the attitude of Jewish law in America. The first is that the binding character of Jewish law does not derive from the belief that it was supernaturally revealed. The law is binding intrinsically in that it is the expression of the religious spirit of the Jewish people. The second contribution of Conservative Judaism is the principle of historical continuity. Changes in Jewish law according to that principle must not be made arbitrarily to accommodate a local or temporary situation. Only such changes are admissible as can be accepted throughout Jewry and are in harmony with the organic integrity and development of the Jewish people.

For Reform Judaism, Kaplan has few kind words, though most of his approach philosophically and ideologically is either in the spirit or in the mold of Reform Judaism. He does, to be sure, differ in some important respects. His denial of the "mission" idea of Reform as well as his renunciation of the "chosen people" doctrine of both Orthodox and Reform Judaism are definite. The Orthodox interpretation of "chosen people" differs from that of Reform, but Kaplan rejects both. He rejects the current idea of immortality and attacks the general attitude of Reform and its implications of the "mission" idea. Kaplan thus rejects the principal theological articles of faith of historical Judaism.

Part III of the book concerns itself with a new "Pattern for Jewish Life." But a study of this section reveals nothing that might be accepted as new in the life of the individual Jew. His formulas for Jewish living, besides the suggestions for techniques for organization of the Jewish community, are just as applicable to Unitarians and to Ethical Culturists as to Jews. They are sublime, as rules of life, but one certainly does not, except for the ethnic implications and the centrality of Palestine, feel that he is more Jewish than universal.

G. GEORGE FOX

Chicago

FAITH TO LIVE BY

By Alson J. Smith. Doubleday, 1949. 222 pp. $2.50.

Drawing upon the experiences of sixteen years as a social worker, minister, and writer, Alson J. Smith prepared a series of articles for a popular magazine in which he set forth some of the ways he had seen distressed people healed and helped by the power of religious faith. Encouraged by the deservedly fine response to the magazine series, he has now brought the twenty-one chapters together in this book. In a very readable and vivid style, he tells how faith may be drawn upon for successful living in the various problem areas of life. Handicaps, fear, marital discord, alco-

holism, loneliness, and death are among the subjects which are considered.

Although the style is popular and entertaining, there is a foundation of sound understanding. Insights of psychology and religion are combined in a practical and constructive way. Among the many illustrations and quotations which are used, a number are so threadbare that they might better have been omitted. The total effect, however, is to win for this volume a place among the better titles on the long shelf of problem-solving books.

WILLIAM EARL BREHM

Des Plaines, Illinois

PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING

By Charles T. Holman. Macmillan, 1949. 178 pp. $2.50.

This is one of the best primers on psychology and personal living to appear in a long time. It is nontechnical and makes sense all the way. It seeks neither to pep up the reader with shallow optimism nor to frighten him with psychiatric vocabulary. The viewpoint is that of dynamic psychology and—it should be added—dynamic religion. Dr. Holman believes that psychiatry too often has blamed breakdowns on the repression of impulse when the real difficulty has been the attempted repression of conscience.

The author taught parish work for nearly a quarter of a century in the Divinity School of the University of Chicago in close association with theologians and psychiatrists. He has written for easy reading; his short chapters end while interest is still white hot. Familiar scripture quotations find natural expression in the pages, and there are many helpful illustrations from life and quotations from psychiatrists, ministers, professors, poets, and hymn writers. Ministers need not hesitate to put this little book in the hands of lay readers. It would make a good discussion book for the adult class. The minister-reader will say after reading each chapter, "I should preach a sermon on that."

GERALD E. MAGGART

Kansas City, Missouri

NOT AS THE WORLD GIVETH

By Philippe Vernier. Translated and with a Foreword by Edith Lovejoy Pierce. Fellowship Publications, 1947.

This collection of meditations on great passages from the Gospels and Epistles by the French pacifist and miner-pastor have the moving quality imparted by one who has been driven to go deep under the absolute demand for truth that will sustain in the storm of life. Each page is a brilliant essay. This small book belongs with the devotional classics of all time.

Mrs. Pierce in her Foreword provides an illuminating background against which to read the meditations.

ROSS CANNON

Wilmette, Illinois

THE PHILOSOPHY OF CIVILIZATION

By Albert Schweitzer. Translated by C. T. Campion. Macmillan, 1949. 347 pp. $5.00.

Schweitzer wrote his *Philosophy of Civilization* during the first World War. Far from European battlegrounds, he developed his ideas in quiet nights of the tropical wilderness. In this solitude he recognized that the world war was not the cause of the decay of our civilization. It was rather a manifestation of the decline of ethics that began in the nineteenth century, when philosophy renounced her elemental duty to be the guide of humanity for the individual and society. More and more, the individual developed as an overspecialized slave of the machine—overstrained, inaccessible to the voice of humanity. He substituted for true courtesy a superficial code of manners, avoided profound exchange of ideas with his fellow-men, and preferred easy entertainment. Society dictated what the individual was supposed to think or to reject, and propaganda replaced truth.

The state abused national pride as a pretext for economic interests and jeopardized its own future by governmental overorganization. Historians misinterpreted the past for the mere purpose of legitimizing claims and passions of our time. Salvation was expected from new political principles and institutions and not from a renewal of our think-

ing. Ethics, a stepchild of philosophy, failed to reach the multitude because either it was too speculative or too concerned with facts of natural science. Actually, ethics is not a science, and nobody can understand the universe. We have to limit ourselves to the understanding of life. Our detailed knowledge reveals the will-to-live among all creatures. Each individual existence is united with the vital impulse of fellow-men, animals, and plants. Reverence for life means optimistic devotion to all companions on earth. This knowledge postulates the supreme law of ethical mysticism, the unity of life. Thoughtless killing of animals and unnecessary experiments are not ethical. In our dealings with fellow-men, ethics is humanity. Dismissal of a drunkard is inevitable, but the compromising term "relative ethics" is a misnomer. Wealth, better education, and strong constitution imply increased obligation. Unlimited forgiveness results from our own guilt.

Philosophers have often emphasized that Schweitzer's philosophy represents a medical rather than a logical analysis of civilization. Truly, his concepts are never speculative, but empirical, derived from childhood impressions and his manifold experiences as minister, professor of theology, historian, surgeon, organ-builder, carpenter, agriculturist, foreman of primitive laborers, and war prisoner. Objectively, his philosophy offers a complete critical analysis of all preceding ethical systems, from Lao-tse to William James. Moreover, he penetrates systems of ethics with his personal world view. Since his college years he was strongly influenced by the will-to-live philosophy of Schopenhauer and Nietzsche. But he transformed Schopenhauer's negative pessimism and Nietzsche's egotistic superman into the ethical concept of optimistic obligation. Modern biology, particularly the principle of integration in animal societies, affirms Schweitzer's reverence for life ethics. The ideas of Lecomte du Noüy have much in common with his philosophy. The translation is admirable, but it cannot give the full meaning of the original text in all details.

WERNER K. GOTTSTEIN

Chicago

BEST SERMONS, 1949–50

Edited by G. Paul Butler. Harper, 1949. 325 pp. $3.00.

This newest edition of *Best Sermons* edited by G. Paul Butler is excellent. Dr. Butler, aided by his three committees representing the Protestant, Catholic, and Jewish faiths, carefully combed 6,585 sermons to select the 52 contained in this volume. As in any collection of this type, there are sermons here which reveal varying degrees of homiletical skill; yet the standard is very high. The sermons included are predominantly from the American pulpit; however, other countries are represented. It is interesting to note that the Middle West has been almost overlooked, the Chicago area, for example, not having a single preacher included. According to Dr. Butler, the sermons have been chosen for their "homiletic value and their spiritual message for our time." They are arranged according to subject matter and deal with a variety of issues which are extremely significant for the religious person in the twentieth century. This book should certainly be an inspiration for finer preaching to all ministers and theological students who read it.

DAVID M. HELD

Oak Lawn, Illinois

THE REALITY OF THE RELIGIOUS LIFE

By Henry Bett. Macmillan, 1949. 159 pp. $2.25.

Henry Bett is an English Methodist minister and teacher. He has written this little book which advertises itself to be a "competent, closely reasoned argument for the reality of miracles and of the supernatural in the religious life." Without debating his premises and conclusions (which are identical and are strictly orthodox Christian doctrine), let it be said that, for this reader anyway, Mr. Bett's book comes nowhere near to living up to its advertisement. The literary style is tortuous; the *ad hominem* fallacy is omnipresent; quotations and footnotes ineptly abound; attempts at elucidation are frequently trite. If I were the agnostic intellectual product of this modern scientific age to whom this suasion seems to be directed, I think I would run the other way. In short, I do not think this book would even begin to convince the unconvinced. Argument is

one thing; witness is another. Seldom are they mixed successfully, and never should witness be passed off as argument. In the things of religion, witness has no peer, and it does its best when standing on its own.

ARLAN A. BAILLIE

Bangor, Maine

THE COST OF DISCIPLESHIP

By Dietrich Bonhoeffer. Macmillan, 1949. 198 pp. $2.50.

In a stimulating exposition centering around the Sermon on the Mount, Dietrich Bonhoeffer gives us an insight into the kind of Christian faith which enabled him to face Satan victoriously. His was no "cheap grace," the easy-going, readily available comfort of a diluted Christianity, but the "costly grace" of which he speaks so eloquently, and for which he paid the price.

Here is a stern piece of writing about "good news." Its sternness is mitigated only by that ageless and puzzling phrase, "giving one's self wholly to Christ." But the difficulty: How is that "giving" done in such a confusing and entangled world? It is easier to say how it cannot be done than how it can. Mr. Bonhoeffer's exposition will be read appreciatively by the few, but the many, who lag far behind in Christian living, will not be easily inspired or too enlightened.

EDWARD F. MANTHEI

Western Springs, Illinois

TRIUMPHANT PERSONALITY

By Robert Clyde Yarbrough. Macmillan, 1949. 104 pp. $2.00.

"This book is an effort to help achieve such personality—which our desperate world needs now as never before in its history—by bringing the resources of Christian faith to bear upon some of the pertinent pressing problems of everyday life," says the author, minister of Second Church (Congregational) in West Newton, Massachusetts.

This is another of the self-improvement books that sell so well today because of our need for dealing with fear, trouble, despair, and their like. The illustrations are graphic, many acknowledged to be gleaned from Fosdick. Ministers who preach in these areas (and who doesn't?) will mark them, use them, and be grateful to Yarbrough. They will also put this little book into the hands of people who need its direct stimulus. Like other books of this kind, it lacks in saying to what social end self-mastery should lead us. Its use of "the resources of Christian faith" is too incidental.

WILLIAM A. KEITH

Kalamazoo, Michigan

PASTORAL LEADERSHIP

By Andrew W. Blackwood. Abingdon-Cokesbury, 1949. 272 pp. $3.00.

In this book Dr. Blackwood has turned his attention to the problems of pastoral leadership. His counsel is supported by many years of experience as a pastor and later as head of the department of practical theology at Princeton Seminary. "Every theory," says the author, "has come out of pastoral experience." Step by step he introduces the young clergyman to the work of the pastor. The book is written in two sections: "The Pastor as an Executive" and "The Pastor as Organizer." He deals aptly with such themes as "The Goals of a Pastorate," "A Survey of the Community," and "Evangelism and Membership Cultivation."

Here is an important book. It is addressed to the beginner. Many students complete their seminary training without any concept of the practical aspect of the pastorate. Here is sufficient guidance to make the work of the young clergyman much easier. Many an older pastor will agree that his work would have been less burdensome had there been such a book available for his use. This book should be a "must" in the library of the young clergyman.

The book is well written. At times there seems to be too much preaching; but on the whole when one keeps in mind the audience to whom it is addressed, it is well done. Both young men and older men can profit from the reading of this book. One of the more helpful aspects comes from the rather elaborate bibliography which is given at the close of each chapter.

WILLIAM A. JACOBS

Oak Park, Illinois

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

*Buber, Martin. The Prophetic Faith
Duncan, G. S. Jesus, Son of Man
Elmslie, W. A. L. How Came Our Faith
*Fosdick, H. E. The Man from Nazareth
*Lofts, Norah. Women in the Old Testament
Pfeiffer, R. H. History of New Testament Times
*Sperry, W. L. Jesus Then and Now
Van Paassen, Pierre. Why Jesus Died

Church History and History:

Barr, Stringfellow. The Pilgrimage of Western Man
Blanshard, Paul. American Freedom and Catholic Power
Gunther, John. Behind the Curtain
Maynard, Theodore. Henry VIII
Starkey, Marion. The Devil in Massachusetts
Trinterud, L. J. The Forming of an American Tradition

Psychology:

*Holman, Charles. Psychology and Religion for Everyday Living
Overstreet, H. A. The Mature Mind

Philosophy, Theology, and Science:

Barry, F. R. Recovery of Man
Berdyaev, Nicolas. The Divine and the Human
Gilson, E. H. Being and Some Philosophers
Harkness, Georgia. The Gospel and Our World
Hazelton, Roger. Renewing the Mind
Mounier, Emmanuel. Existentialist Philosophies

Practical Theology and Worship:

*Blackwood, A. W. Pastoral Leadership
Crossland, Weldon. How To Increase Church Membership and Attendance
Macartney, C. E. The Wisest Fool
Maxwell, W. D. Concerning Worship
McKown, E. M., and Scherzer, C. J. Understanding Christianity
*Spann, J. R. (ed.). The Ministry
Steere, Douglas. Time To Spare
Weatherhead, L. D. When the Lamp Flickers

* Reviewed in this issue.

Social Ethics and Sociology of Religion:

LEIFFER, M. H. The Effective City Church
SELZNICK, PHILIP. TVA and the Grass Roots
SMITH, LILLIAN. Killers of the Dream
TAYLOR, C. C. Rural Life in the United States
THOMPSON, E. T. and A. M. Race and Religion

Religious Education:

BAYS, A. A. Worship Services for Purposeful Living
MCWHIRTER, M. E. Finding God through Work and Worship
O'NEILL, J. M. Religion and Education under the Constitution

Drama, Biography, and Literature:

ASCH, SHOLEM. Mary
FLESCH, R. F. The Art of Readable Writing
MÂLE, ÉMILE. Religious Art from the Twelfth to the Eighteenth Century
MERTON, THOMAS. The Seven Storey Mountain
MURDOCK, K. B. Literature and Theology in Colonial New England
SARTRE, J.-P. Three Plays
STOKES, G. S. Agnes Repplier, Lady of Letters
WALSH, CHAD. C. S. Lewis, Apostle to the Skeptics

EVAH OSTRANDER, *Librarian*